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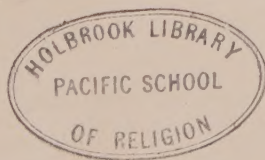


A CHRISTIAN'S EDUCATION

*A Suggested Plan for a Project for
Young People's Groups*

By

ERWIN L. SHAVER



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A FOREWORD TO YOUNG PEOPLE

The flame of God through your spirit stirs,
Adventurers,—O Adventurers!

Yes, you are adventurers, abounding in life and looking forward joyfully to the opportunities of the new day. With you action counts more than words. You are eager to have your chance to discover, to create, and to accomplish. In your own new way you intend to make this a better world to live in. You spurn hypocrisy and demand a creed that can be interpreted in terms of everyday life.

It is these qualities of yours which the author has taken into account in suggesting a program for your young people's group. At first glance it may seem a strange way to organize a course, but as you look more carefully, you will see that it is not just a course of study. In its various sections you will find a program which will call forth your highest and best energy.

With the hope that you will find in this project program that which stirs into flame your spirit of adventure, which furnishes you an opportunity to do the things that count most, and which challenges your highest Christian ideals, the author dedicates this little book to the youth of today.

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INTRODUCTION

Those who administer our colleges tell us that a larger and larger proportion of young people are seeking entrance every year to the institutions of higher learning. Many of the better-known institutions have limited their enrolment, and some have waiting lists for several years ahead. Then, too, the number of kinds of advanced training one may take has greatly increased, so that, no matter what talents one may have, there is a school waiting to help you. Without doubt, your own observation has confirmed these facts.

With these facts, which reveal a growing interest in education, our attention is called to a number of questions which young people must face. Is it true that every young person should go to college? If I go, what kind of school should I choose? With the increasing costs of education, how can I pay my way? If I go, what should I expect to get out of the years spent? These and many others are occurring to you.

It is the purpose of this program of study and action to help your young people's group to answer these questions. The plan offered does not tell you directly but suggests a course of procedure by

which you may, as a group of Christian young people, investigate the problem of your further education so as to enter upon it with a clearer understanding of its purpose and a greater assurance of success.

GENERAL SUGGESTIONS AS TO ORGANIZATION

In order to help you in your purpose, the following plan of action has been prepared by the author. This first section has to do with the matter of general organization; later sections go more into detail.

1. The program may be undertaken by your Sunday-school class, your young people's society, or by any other organization for young people of high-school age or older. As far as possible, the nature of the program should be clearly understood beforehand and not be undertaken unless the group indorse it heartily.

2. It will be noted later (see "Suggested Programs," A) that the plan offers work for three sessions a week, a Sunday-evening meeting, midweek activity of some sort, and a Sunday-morning meeting. While not every group of young people in a local church will be so organized, the author has offered this more extensive program for those who can give this amount of time, and also in the hope that the young people in other groups may try the experiment of temporarily uniting the efforts of their several organizations in a single, unified program and may find it better than working separate-

ly. The program, however, may be undertaken by groups which have only one meeting on Sunday and make preparation for it during the week.

3. After the suggested plan here given has been carefully examined by the individual members, at the first meeting the group should proceed to make a plan of action of their own, adapting the author's suggestions to suit the conditions which the young people face. This suggestion to make changes applies throughout the course, so long as those cautions are observed which insure that the program is educationally sound (see "Insuring Christian Education Values"). The program which your group adopts will look something like that given later (see "Suggested Programs," A).

4. Having decided on the general course of action, you will find it necessary to appoint some committees to undertake the various sub-projects of your program. A list of possible committees and the work of each is given under the heading "Specific Group Activities." It would be well to have the general oversight of your program in charge of an executive committee.

5. In order to get the most possible out of your program, you will do well to call upon some of the older people to help you at certain points. If you do not already have an older leader or counselor, one should be chosen. In this study of education,

you can get assistance from educators, ministers, business and professional leaders, college students, etc. These are to be your associates in your project, and it goes without saying that they should be persons of high Christian purpose.

SPECIFIC GROUP ACTIVITIES, OR SUB-PROJECTS

In order that you may better accomplish your central purpose of discovering how a Christian may obtain a worth-while education, it is suggested that your group undertake a number of activities such as these:

1. *Meetings for gathering information and discussing the facts obtained.*—For groups that are able to devote both a Sunday-morning and a Sunday-evening period to such conferences, it would seem advisable to have information in the form of talks, reports, stereopticon lectures, etc., presented at a large group meeting such as young people are accustomed to hold Sunday evenings. Then the next Sunday morning, further discussion may be held based upon the information presented the previous Sunday evening and the observation and individual reflection of the members of the group during the week. These Sunday-morning discussions may be either in the large group or by smaller sections, using the existing classes if so desired.

Some groups using this plan may prefer to reverse the suggested order of procedure, having the informational meeting in the morning and the discussion conference in the evening. In many cases, where but one Sunday period is available, both informational talk and discussion may take place in the same meeting.

A suggested series of topics bearing on the general theme is given under "Suggested Programs," A. Under "Suggested Programs," B, a number of additional or optional topics are listed. Local conditions will probably suggest many others, and their use is to be commended so long as they contribute to the development of the project.

2. *A higher-education or college evening.*—Sometime during the project, the group should hold such a meeting in which the nature of college life and work is made clear to the young people. Although in the suggested schedule of meetings this is placed at the ninth week, it may be held earlier or later at the convenience of the group. More detailed helps for this sub-project are given later (see "Suggested Programs," C).

3. *A college social.*—Rather early in the project the interest of the members of the group in the central project will be increased by holding such a social program as features recreational and social life in college. No further suggestions are given, because it is thought that those who are acquainted

with college life will find it easy to plan for such a social. It will be well to plan for a variety of features so as to give the uninitiated as much insight as possible into the lighter side of college life.

4. *A "get-an-education" campaign.*—Such a campaign may be a fitting conclusion to the quarter's program. Further suggestions for such a climax are found under the section "Suggested Programs," D.

5. *Worship services.*—No project of a Christian young people's group would be complete unless the members were conscious of the Divine Companionship in its execution. It is therefore suggested that appropriate devotional services be held in connection with the group meetings. The programs of such devotional services should not be long or formal but simple and earnest, taking their theme from the topic under discussion.

At the conclusion of the project it is suggested that the young people seek an opportunity to share their convictions with their older friends at a morning or evening church service which is worshipful in character and which at the same time helps the members of the group to review and organize the ideas they have gained. Help in planning this service will be found under "Suggested Programs," E.

6. *The preparation of a book with some such title as "My College Education" or "A Guide Book*

to College.”—This book should record the progress which the group make in their project and may contain a number of interesting and helpful features (see “Suggested Programs,” F).

7. *Personal conferences.*—One of the best means of helping young people to solve the problems in connection with this program is that of arranging for personal conferences with persons qualified to help them. The leader and executive committee should encourage and arrange for these and follow them up.

8. *Special or additional activities.*—Because of local conditions and interests, other activities may be added to the program, such as:

a) Entertaining a college athletic or debating team, a glee or dramatic club, or a Christian deputation group. If such an event is to take place in the local community, arrange to have the members of the group make the most of the opportunity for learning about college life, provided these visiting organizations represent a Christian type of life.

b) Establishing a scholarship fund. The interest of the young people in the cause of education may lead them to desire to help worthy members of the group or community to get an education. The raising of a sum of money to establish an educational loan or scholarship fund is therefore a most appropriate sub-project.

9. *Committee work.*—The various foregoing activities suggest the appointment of a number of committees, such as the following:

a) An Executive Committee to have general oversight of the total program, arrange topics, select speakers, and either take charge of, or delegate members to lead, the devotional services in connection with the regular group meetings.

b) A Committee on Findings, the chairman of which may be the group's secretary. This committee should keep a record of what the group plans and carries out and should have charge of the preparation of the book mentioned above.

c) A committee to plan and carry through the college or education evening in the ninth week.

d) A similar committee for the college social suggested for the third week.

e) A committee to be responsible for the church service with the older friends of the group on Sunday of the thirteenth week.

f) A committee to plan and carry through, with the aid of all the members of the group, the suggested "Get-an-Education" campaign.

g) Special committees to undertake the leadership in such activities as those given under (7) above.

SUGGESTED PROGRAMS

A. SCHEDULE OF MEETINGS

First week

Sunday morning: Discussion and adoption of a plan of work. Appointment of committees

Sunday evening: Talk by especially qualified adult leader: "What Is an Education?"

Midweek: Meetings of committees

Second week

Sunday morning: Discussion of topic of previous Sunday evening

Sunday evening: Talk by adult leader: "The Costs and Returns of an Education"

Midweek: Committee work

Third week

Sunday morning: Discussion of topic of previous Sunday evening

Sunday evening: Talk by adult leader: "Education for Culture, Efficiency, and Character"

Midweek: A college social

Fourth week

Sunday morning: Discussion of topic of previous Sunday evening

Sunday evening: Talk by one or more adults or young people: "Types of Training Schools"

Midweek: Committee work

Fifth week

Sunday morning: Discussion of topic of previous Sunday evening

Sunday evening: Talk by one or more adults or young people: "Tests of a Good School"

Midweek: Committee work

Sixth week

Sunday morning: Discussion of topic of previous Sunday evening

Sunday evening: Talk by one or more adults or young people: "Why Go to ——— College?"

Midweek: Committee work

Seventh week

Sunday morning: Discussion of topic of previous Sunday evening

Sunday evening: Talk by one or more adults or young people: "Why Go to ——— College?" [Cont.]

Midweek: Committee work

Eighth week

Sunday morning: Discussion of topic of previous Sunday evening

Sunday evening: Talks by students: "Extra-Classroom Values of College Life"

Midweek: A higher-education evening [see "Suggested Programs," C]

Tenth week

Sunday morning: Discussion of topic of previous Sunday evening

Sunday evening: Talk by student: "Student Friendships"

Midweek: Committee work

Eleventh Week

Sunday morning: Discussion of topic of previous Sunday evening

Sunday evening: Talk by student: "Friendships with Teachers"

Midweek: Committee work

Twelfth week

Sunday morning: Discussion of topic of previous Sunday evening

Sunday evening: Talk by adult or student: "The College Student and World-Problems"

Midweek: A "Get-an-Education" campaign [see "Suggested Programs," D]

Thirteenth week

Sunday morning: Discussion of topic of previous Sunday evening. Formulation of "A Christian's Educational Creed"

Sunday morning or evening: Service of worship with entire church in charge of the young people [see "Suggested Programs," E]

Sunday evening: Round-table discussion; theme: "What I Have Obtained from This Project"

B. ADDITIONAL OR OPTIONAL TOPICS

For those groups who may wish to extend the scope of the project or to discuss other themes than those listed under "Suggested Programs," A, the following topics are offered. Groups should be free to use still others, if local needs require it.

Should Every Young Person Go to College?
Education at Home
Earning One's Way through College
The Small versus the Large College
Does Education Produce Irreligion?
Some Famous Christian Educators
What Is the Place of the Christian College?
Advantages and Disadvantages of Coeducation
Should Our Present High-School and College Courses
Be Changed? If So, How?
Should a Student Join a Fraternity?
The Place of Athletics in College Life
Are College Students Better or Worse Than in Former
Days?
Choosing the Right Courses in College

C. A HIGHER-EDUCATION OR COLLEGE EVENING

1. The purpose of this program should be to give an opportunity for a serious presentation of the importance of higher education, not only to the group of young people, but to those who are not quite so old and to parents and adult members of the church. Ways of enriching the total project which are not practicable on Sunday may be used here. More time will be allowed, helpers not available on Sunday may be utilized and activities may be carried on which are more appropriate to mid-week.

2. The event may be best combined in certain situations with the college social referred to in the plan, in which case, however, the recreational fea-

tures should not dominate but rather should form an appropriate setting for the more serious matters. In some cases, it may be associated with the visit of some college team, the raising of a scholarship fund, or with the "Get-an-Education" campaign (see "Specific Group Activities" in the foregoing). It is possible in some situations that such a mid-week program will be needed to discuss some outstanding topic or because it is the only time when a particular speaker is obtainable.

3. Such a feature as this may take the form of a banquet. In any case, use should be made of appropriate decorations, music and exhibit materials to aid in giving the educational setting. The ideas may be put forth in the form of talks, the explanation of posters, dramatization, or stereopticon lecture. Call in, as helpers, present and former college students or officers.

4. The event also offers an opportunity to arouse an initial interest in education among those who are younger. Juniors and Intermediates in the church school may be asked to help decorate, usher, wait on table, hand out literature, etc. Likewise, a large interest in education on the part of adults may be developed by inviting them to the affair.

D. A "GET-AN-EDUCATION" CAMPAIGN

1. This campaign should be viewed as the climax of the activities which have preceded it. Its

purpose ought to be that of arousing in the church and in the entire community an intelligent interest in, and response to, the appeal of higher education. The campaign may profitably last a week or more.

2. During this time a number of sub-projects may be carried to completion. It may be fitting that some of the events scheduled earlier in the program be held at this time. This applies to the college social, the higher-education evening, and to any special activities such as those mentioned under "Specific Group Activities," 8, *a* and *b*. The programs suggested for the closing Sunday are also to be considered as a means of heightening the value through carefully planned worship (see "Suggested Programs," E).

3. In this campaign secure the co-operation of those in the church and community who can be trusted to further the spirit of the total plan here outlined. The leaders of the Christian associations, the Scout organizations, public-school teachers and officers with the Christian spirit, and like-minded lay leaders should be asked to co-operate.

4. One type of activity, in addition to those mentioned above and to those which follow, is that of personal conference. Provision should be made for visiting and talking with the young people of the church and community who should be considering the matter of further educational training. There are many things that can be done to help

them in this way which are not possible in a public way.

5. At the church or some other suitable place there should be an educational exhibit for the enlightenment of the young people and of the general public. This may have such features as charts, posters, pictures, books, and magazine articles, clippings, leaflets for distribution, stereopticon or moving pictures, and the like. Some one or more persons who can answer educational questions effectively and helpfully should be present for conference. The *Guide-Book to College* prepared by the Committee on Findings (see "Suggested Programs," F) should find a prominent place in the Exhibit.

6. Other activities of the week which may be suggested are the placing of posters in business-house windows, running advertisements in the papers and at the moving picture theaters, radio talks, special lectures, tours to nearby colleges and training schools, etc. Local initiative will suggest many other possibilities.

E. "A CHRISTIAN'S EDUCATION"

A service of worship conducted by young people.

1. The purpose of this program is threefold: (a) to provide an opportunity for the young people to share with their elders their views on the im-

portant subject of education; (*b*) to help them to summarize the thinking which they have been doing throughout the project; and (*c*) to use the medium of worship to reinforce the various other experiences which they have had.

2. In the time schedule this service has been suggested for either the morning or evening period of church worship. Some churches may wish to have both times devoted to stressing Christian education, in which case one of the programs may be confined to the usual type of service with a sermon or address and the other partake of the nature of that suggested in the paragraphs which follow.

3. The young people should be responsible, as far as possible, for the entire service. In addition to the parts to be suggested, they should act as ushers, take up the offering, and form a young people's choir.

4. Bible passages appropriate to the occasion and from which scripture lessons and texts may be selected are given in "Reference and Source Material," Section II, A.

5. Hymns which are suitable are also found in "Reference and Source Material," Section II, B.

6. A fitting prayer should be a sub-project which the young people undertake. This ought to be of their own creation and embody such thoughts as are contained in "Reference and Source Material," Section II, C.

7. The central feature of the service should be short addresses given by young people. The themes may be taken from the various topics which have been under discussion throughout the project. In case this does not seem practicable, a sermon by the pastor or an address by an appropriate educational leader may be substituted.

8. Following the sermon, the young people should present the Christian's Educational Creed which they have formulated as a result of their discussions. If the church has a calendar, the Creed may be printed in this. It may also be placed upon a poster, if not too long, and be given a prominent place in the vestibule of the church.

F. "MY COLLEGE EDUCATION" OR "A GUIDE BOOK
TO COLLEGE"

1. An interesting and profitable way to assist in conserving the values of the entire enterprise is to have the Committee on Findings prepare a record of the various activities of the group. Such a record has several purposes. It will be a memory book and will have obvious values for the members of the group later. It may be placed in the church library as a source book for use by other groups who may work upon the same or a similar problem. It will also be not only interesting but profitable to older friends who may inspect it in the exhibit referred to above.

2. The book may contain such sections as the following:

a) A section containing the minutes of the meetings held, copies of the programs of service, worship and recreation undertaken, and like materials which record the story of the project.

b) A section containing copies of the addresses or talks given at the meetings by older friends and the young people who speak. In case complete reports may not be practicable, outlines or summaries may be substituted.

c) A section containing the printed source material found helpful in the project. This may be in the form of clippings and lists of references to books and magazine articles.

d) A pictorial section containing pictures of college buildings and of other college scenes, of the members of the group in action in the various sub-projects of the total program, and of the older friends who have helped them.

e) A section containing a copy of the "Christian's Educational Creed," to which the group have affixed their signatures.

f) A section containing the personal testimonies of the young people and others connected with the project as to the values which they have obtained from it.

3. In making this group record book, the best art and skill of all the members of the group should

be utilized. Various talents may be called into service, such as neat handwriting or typing, hand lettering (for cover, title pages, and copy of "Creed"), decorating and drawing, photography, and book-binding. It should be a book of which the group will be justly proud.

INSURING CHRISTIAN-EDUCATION VALUES

It is quite possible for a group of young people to undertake all or a portion of the enterprises suggested in this program and to obtain relatively little educational value from their activity. If the experiences for which suggested directions are given are to help young people develop their lives on a high Christian level, attention must be paid to certain items of educational procedure. A few are noted at this point.

1. The purpose of the program of activities is twofold. It is hoped that it will give much insight into the problem of how to get more education. It is also quite as important, rather more important, that one get a view of education from the Christian standpoint. This latter goal ought to be foremost in all the activities which are taken up.

2. A very large part of the value of the plan here outlined is dependent upon the manner of its use. To obtain the real educational values which it may yield, one should be ready to adapt it to his own local situation and to the needs and interests

found there. A young people's group should be free to use any or all of the suggestions here given in building a project program of their own. Even though but a relatively small portion of the total plan may be used, if that portion can be entered upon and carried through with real interest and Christian purpose the result will prove of greater worth than if the entire program were followed in arbitrary fashion.

3. Throughout the program, local needs and interests should be made the basis of discussion, worship, and service. The educational problems of the church and community should receive consideration before theoretical issues which are foreign to the experience of the home group of young people. The illustrations used, the points of contact chosen to arouse initial interest, the activities of service—every element should bear upon conditions with which the young people are familiar.

4. Although at certain points it is suggested that adults may take the lead or be called in to assist, as much of the project as possible should be the undertaking of the young people themselves. It is this active participation which is to give them insight into the problems of Christian education and practice in their solution.

5. This is not to mean, however, that there should not be some sharing of the experiences suggested by others than members of the young people's group. At a number of points the advisability

of both receiving help from, and giving help to, other members of the church and community is pointed out. One test of the value of the project will be the number of points at which it touches the life of the church and community in this way and links the young people's program with these wider programs.

6. In initiating and carrying forward some of the enterprises, one will have to avoid becoming the agent of those who have special interests. It is to be hoped that no college official, for example, will take advantage of being asked to assist by unduly promoting the claims of his college. Nor should the emphasis on college as one important means of furthering one's education tend to overshadow the values of self-improvement for those who cannot or ought not go to such an institution. There will be some helpers, unfortunately, who will stress the financial returns of higher education to the exclusion of other values. All those temptations are to be guarded against.

7. The project should not be undertaken as something interesting to do which gives the young people a chance to exercise their mental and physical activity only. In and through it all, the young people should find it most natural to worship and feel the guidance of Him whom they have already come to appreciate, to some extent at least, as the Great Teacher.

NOTES

This and the following pages are left for copies of programs, outlines of individual papers, committee reports, discussion notes, reports of findings, and other relevant material.

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REFERENCE AND SOURCE MATERIAL

The material in this section of the course consists of a limited list of references and a number of quotations from books and magazines which should stimulate thinking on the part of the members of the group. This source material is only typical of the large amount that is available in fresh form in the books and magazines which are at hand. The author has purposely avoided supplying all the material which may be used in the project in order to set the members at work to find their own and to insure the use of articles, clippings, and books which are timely and locally appropriate. The group-leader and members should consult those persons in the church and community who may be able to furnish or suggest other reference material.

For the permission to quote the source material which follows the author extends his cordial thanks to the several publishers.

I. LIST OF BOOKS UPON THE GENERAL THEME

Clarke, J. E., *Education for Successful Living*. Westminster Press.

Coe, G. A., *Law and Freedom in the School*. University of Chicago Press.

Coe, G. A., *What Ails Our Youth?* Scribner's.

- Comfort, W. W., *The Choice of a College*. Macmillan.
- Curry, A. Bruce, *Facing Student Problems*. Association Press.
- Dewey, John, *Democracy and Education*. Macmillan.
- Elliott and Cutler, *Student Standards of Action*. Association Press.
- Martin, E. D., *The Meaning of a Liberal Education*. W. W. Norton & Co.
- Robinson, James H., *The Humanizing of Knowledge*. Doran.
- Robinson, James H., *The Mind in the Making*. Harper's.
- Shaver, E. L., *A Christian's Life Work*. University of Chicago Press.
- Stearns, Alfred E. and Others, *The Education of the Modern Boy*. Small, Maynard & Co.

II. BIBLICAL REFERENCES AND WORSHIP MATERIALS

A. The best way to make use of the Bible is not to seek for texts which make some mention of education but rather to seek to discover in the Bible those principles by which an education should be carried on so as to be thoroughly Christian. Such references as the following are helpful in this respect: Matt. 3: 13-17; 4: 1-11; chapters 5, 6, 7; 13: 1-9, 18-23, 24-51; 19: 16-22; 25: 1-13, 14-30, 31-46; Luke 4: 16-30; 10: 25-37; 22: 24-27; John 1: 1-14; 13: 1-20. See also, such books as *Facing Student Problems* (Curry), *Student Standards of Action* (Elliott and Cutler), and the devotional-study books of Fosdick.

B. Hymns which are appropriate for worship

services are such as those which follow; the list should be extended:

O Jesus, I Have Promised
O Master, Let Me Walk with Thee
Where Cross the Crowded Ways of Life
Faith of Our Fathers
Lead On, O King Eternal
For the Beauty of the Earth
Jesus Calls Us o'er the Tumult
Be Strong, We Are Not Here to Dream
I Would Be True
Fairest Lord Jesus
Fight the Good Fight
Take My Life and Let It Be
O Beautiful for Spacious Skies
We've a Story to Tell to the Nations
Follow the Gleam
For the Beauty of the Earth
The Son of God Goes Forth to War
God of Our Fathers, Whose Almighty Hand

C. For prayers which may be used in worship services consult the worship manuals used in your church, such devotional-study books as Fosdick's *Meaning of Prayer*, *Meaning of Service*, and *Meaning of Faith* and Rauschenbusch's *Prayers of the Social Awakening*. It is best, however, to have the prayers used on most occasions be the creation of those having the worship in charge. The prayer following is given to start thoughtful meditation:

O Wise Father God, who art the source of all learning, let us learn of thee. Thou hast planned and brought to pass

this most wonderful world and all that it contains. Down through the centuries thou hast guided thy children in their discoveries of thy laws and in their use of them in accord with thy spirit. Let us not forget that this is thy world and that thou hast wisely made it as it is.

Let us learn, Our Father—not only of the knowledge to be found in the story of the earth and of mankind, wonderful though these may be; not only of the laws of cause and effect by which thou hast brought changes to pass; but let us learn what is most important of all, to master ourselves and to dedicate all that we learn of history and of science and of art to the building of the Kingdom which Jesus taught us to seek first.

So may we be truly educated in body and in mind and in heart, laying all that we may be permitted to discover upon the altar of love for the good of all mankind. And as we seek to learn, may it be in the spirit of humility and for the sake of service. We make this petition in remembrance of him who most perfectly learned of thee and who became the Great Teacher of all thy children. *Amen.*

III. THE VALUES OF EDUCATION

The following are testimonies¹ to the value of education given by outstanding persons in national and world-life:

IMMANUEL KANT: Man becomes man only through the process of education.

DAVID STARR JORDAN: The universities of Europe have shaped the civilization of the world.

HUMBOLDT: Whatever you would put into the state you must first put into the school.

¹ Copied by permission from *Christian Education* (November, 1926). Compiled by B. W. BROWN, editor.

ARISTOTLE (when asked how the educated man differed from the uneducated): As the living differs from the dead.

H. G. WELLS: History is a race between education and disaster.

JOHN DEWEY: I believe that education is the fundamental method of social progress and reform.

THOMAS JEFFERSON: If a nation expects to be ignorant and free in a state of civilization, it expects what never was and never will be.

DANIEL WEBSTER: On the diffusion of education among the people rests the preservation and perpetuation of our free institutions.

ROBERT E. LEE: The thorough education of all classes of people is the most efficacious means, in my opinion, of promoting the prosperity of the South. The material interests of its citizens, as well as their moral and intellectual culture, depends upon its accomplishment.

CALVIN COOLIDGE: No one can examine the history of America calmly and candidly and escape the conclusion that in its main features it has been a success. The foundation and support of that success had its main source, directly and indirectly, in the learning, the piety and the reverence which American colleges have been established to promote. They have been the great builders of character.

HERBERT HOOVER: All the things we hope for in the future must take their root in our educational institutions.

ABRAHAM LINCOLN: I view education as the most important subject which we as a people can be engaged in. . . . I desire to see the time when education—and by its means morality, sobriety, enterprize and industry—shall become much more general than at present.

Although young people should never be encouraged to think of financial returns as of first consid-

eration in anticipating a higher education, it is nevertheless helpful to take the cash value of additional training into account. The following news item from the *Boston Herald* is informative:

COLLEGE YEARS WORTH \$72,000

A college diploma is worth \$72,000 to the holder. A high school education is worth \$33,000. That is, according to a report announced yesterday by Dean Everett W. Lord of the Boston University College of Business Administration, after a study of the effects of education on income.

Dean Lord finds that on a basis of standard averages, higher education is shown to bring a corresponding increase in income, in addition to the cultural value of education, which it is impossible to measure.

"Consider first the untrained man," says Dean Lord. "He goes to work as a boy of 14 and reaches his maximum income at the age of 30. This maximum is, on the average, less than \$1,200 a year. Since his income is largely dependent on physical strength and manual dexterity, it falls off at the age of 50 or earlier, to a point below the level of self-support. More than 60 out of every 100 untrained workers are dependent upon others for support at the age of 60. The man's total earnings from 14 to 60 are about \$45,000. The significant fact is that not more than \$2000 is earned during the four years that would have given him a high school education.

"Second, take the high school graduate. He goes to work at 18, having lost the opportunity to earn the \$2000 during this period which the untrained man earned. But starting at 18, he passes the maximum income of the untrained man in seven years, rises steadily to his own maximum of \$2200 at 40 years and continues at that level for

the rest of his active life. His total earnings from 18 to 60 are about \$78,000. The \$33,000 more than that earned by the untrained man represents the cash value of a four-year high school course.

"Thirdly, consider the college or technical school graduate. His permanent earnings begin at 22, although a considerable amount may be earned during the college course. By the time he is 28, his income equals that of the high school graduate at 40, and it continues to rise practically without a break. Since his income is dependent upon his mental ability and training constantly improved by practice, it increases instead of diminishing with the years. The college or technical school graduate's average income of \$6000 at 60 years is often surpassed. His total earnings from 22 to 60, not including anything earned during the college period, are \$150,000. The \$72,000 more than that earned by the high school graduate represents the cash value of college or technical school training."

IV. THE NATURE OF TRUE EDUCATION

The following statements² from great and thoughtful educators point out the distinctive features of a true education:

THEODORE ROOSEVELT: To educate a man in mind and not in morals is to educate a menace to society.

HENRY C. KING: Character is caught, not taught. It is not propositions, not demonstrations, that give inspiration, but the touch of life.

MACAULAY: Nine-tenths of the calamities which have befallen the human race had no other origin than the union of high intelligence with low desires.

² Copied by permission from *Christian Education* (November, 1926). Compiled by B. W. BROWN, editor.

EMERSON: Character is higher than intellect. A great soul will be strong to live as well as to think.

HERBERT SPENCER: To educate the reason without educating the desire is like placing a repeating rifle in the hands of a savage.

PRESIDENT LOWELL: The use of his knowledge rather than the measurement of how much is poured into the student, is the greatest change that has come over university life in the last one hundred years. The making of men is the fundamental thing.

EDGAR P. HILL: The peril of today is not lack of knowledge but of moral principles. What the world needs so desperately in these critical days is a leadership that is not only intellectually strong but morally right.

WOODROW WILSON: Moral efficiency is, in the last analysis, the fundamental argument for liberal culture. A literary education, if it be indeed an introduction into the thoughtful labors of men of all generations, may be made a prologue to the mind's emancipation: its emancipation from narrowness—from narrowness of sympathy, of perception, of motive, of purpose, and hope.

EDUCATION

There is none so ignorant as to refuse to be interested in education today. Everybody from the university president to the moonlight school-learner thrills to the word. We **MUST** be educated. Some of us are a bit hazy about the real meaning of the term. It has more implications for some of us than for others. For instance the parent, who thinks he is giving his son a good education when he sends him through the various schools until he is graduated with a couple of degrees. The lad knows all there is to know. Now he starts living. His father rests after his labors. He has educated his son?

But has the son educated himself? Has he been living deeply all those years digging up experiences, testing out things for himself? Now that he has come out of the schools can he do anything worth while or must he begin at the beginning to be useful? Then he must begin too, to get an education.

For I hold that the man who is not useful to somebody, who is not ready to do a man's work in some field of necessity is not educated. Education is a training for complete living and a man's usefulness is the measure of his completeness.

Yet there are many schools in this land today that confine education to the text books. Their only concern is the matter that lies between the covers of the books. If a pupil masters that, it makes no difference to the school that he cannot find his own name in the telephone book, that he cannot run an automobile or give first aid for shock or drowning, that he cannot order a balanced meal at a restaurant or sew on a button when he loses one. And I believe the educated child ought to know just that sort of thing. The homely things that make up daily living. How else shall he live?

The curriculum is overloaded? I agree that it is, but will you agree that a whole lot of what makes the overload is not necessary, because it is not going to be useful to the child, who is studying it?

Don't mistake me. I'm not one crying against the fads and frills of the schools. I'm one that would put more of them there, for I believe that every department of skill or knowledge concerns some child in the community and that our duty is not done until each child finds in the school exactly that branch of skill or knowledge that is his own.

It cannot be done in our type school. Fifty children in a class all studying the same textbook, all taking the same

courses, all moving at the same rate cannot be truly educated. Education is done by one and one. You will say it cannot be done, but I am saying that one grand day it will be done. Already I see a cloud in the sky, a cloud as big as a man's hand.

Arthur Morgan of Antioch College is trying out the experiment of having no classes. The students of a certain group will be permitted to confer with their professors, plan their work and go to it, reporting at the times they need help and advice. Examinations will be held at fixed times and the students will be tested regularly. While they study they also work at some useful job in the industrial professional field. Why not? I believe the experiment will work and that soon other students will be free to educate themselves instead of being educated. It will make a great difference. —ANGELO PATRI, *Boston Herald*, February 11, 1927.

THE UP-AND-COMING COLLEGE

The old conception of what made a college great seemed to be victorious football teams and the peddling of honorary degrees to men whose names would make the loudest noise.

A new conception of what makes a college great is beginning to appear, and, among other places, it is becoming very pronounced in the college at Hanover, N. H.

Dartmouth College has sent eleven of its undergraduates on a tour of various Eastern colleges. Their errand—an official one—is to meet officers and undergraduates of the colleges so visited and talk over what a college is for and how it can best do the work it is intended to do.

The working-theory on which these young pilgrims are sent forth is admirably phrased, as follows:

" . . . to provide a selected group of men with a comprehensive background of information about the world and its problems, and to stimulate them

to develop their capacity for rational thinking, philosophic understanding, creative imagination, and aesthetic sensitiveness, in order to inspire them to use these developed powers in becoming leaders in service to society."

Here we have an avowed purpose of an institution of learning to seek and to find its share in the handling of world dilemmas, to stimulate independent thinking, creative effort, and cultural development. And is there any surer way of developing that much-talked-about and little-understood article called "college spirit" than by giving youngsters a share in the responsibility for the finest endeavors of their institution?

Clearly, something is stirring in Dartmouth College. It is setting a pace for itself—and perhaps for others.—Editorial, *Boston Globe*.

"Two outstanding things at Michigan that have made a strong appeal are, first, its truly national point of view, and, second, its inherent democracy. Possibly the two are closely related to one another. I think that they should be. . . .

"With every state of the Union represented in the study body, the national scope of the university is obvious and important. There are almost a hundred Canadians and 98 Chinese. There are students from 34 nations, among them Egypt, Peru, Finland, Sumatra and Smyrna. The university is a laboratory of all of America, and not only that, but of America in contact with other nations.

"Its democracy is seen in the almost complete lack of narrow, local self-satisfaction. Its students are proud of their alma mater but do not worship a type. Its ideals are high and the force of faculty and students to pursue them is mobile and not fixed as in so many tradition-bound institu-

tions. Few questions are asked concerning family or social status. To work at menial labor for one's board and room is not only allowed but is looked upon with favor. The students seem to enjoy one another's company.

"On such a framework it should be possible to build a new and more successful type of higher education. New methods of admission, instruction and examination based on more personal contact between faculty and students are in prospect. It should be possible also to teach every student that an obligation to self-denial and public service in some form goes with higher education at state expense. It should also be possible to develop small housing units within the university in order that we may combine the social and character-building advantage of the small college with the tremendous strength of great laboratories, libraries, and well balanced departments in both undergraduate and graduate schools."—Statement by PRESIDENT LITTLE quoted in an article by KENT PERKINS in the *Boston Herald*, February 27, 1927.

If we were challenged to describe the really educated man, what items certainly would be included in our answer? Undoubtedly we should name, in one or another form and combination, most, at least, of the following marks:

1. An educated man is one who is trained to use the tools of human intercourse with readiness, precision, and accuracy. We mean, especially, language (particularly the mother tongue, both in speech and in writing) and the rudiments of number. Our age is adding to the tools of intercourse statistical symbols, such as tables and graphs.

2. An educated man must be able to study and to think without guidance from others. He must have command of

the method of the mind, and he must be—to some extent—a thinker, not a mere imitator. He may or may not have more opinions than other persons, but he has more opinions to which he has a right.

3. An educated man must have sufficient knowledge of nature to understand the main processes upon which human life and happiness depend. He must likewise possess general intelligence as to the method of science and as to the main achievements of the sciences.

4. An educated man knows enough of history to enable him to understand the main achievements of man. He is able to put each type of society, and each change of society, into a general perspective.

5. An educated man is acquainted with the major resources for intellectual and aesthetic enjoyment. He knows nature, literature, music, and the other arts sufficiently to choose superior to inferior enjoyments.

6. An educated man is marked by his interests as well as by his trained abilities. His attention is habitually attracted by significant rather than trivial objects, events, pursuits, and enjoyments. He lives in a larger and more finely discriminated world than the uneducated man.

7. We have been coming to think that an educated man must have not only this general culture but also training for a specific occupation. A mere dilettante lacks something that we desire to include in the notion of education. Focalized activity that is directed toward some sort of efficiency has to be included. This slight step away from the purely leisure-class conception of culture has been taken somewhat generally, at least in this country. . . .

8. An educated man must have toward his fellows the habitual attitudes that are commonly called ethical—such attitudes as honor and honesty, helpfulness and good-will, and cooperation.

9. An educated man must have loyalties to at least some of the important organizations and institutions of society, such as one's family, one's country, one's church. Edward Everett Hale's *Man Without a Country* was internally undeveloped, a victim of spiritual deprivation, before the woes of his external plight began.

10. I shall take the liberty of adding yet another item to this already imposing, even staggering list, not assuming that every one will do so, and not failing to appreciate the reasons why some cannot do so. If there is an inclusive meaning in life, an inclusive purpose in all our good purposes, then the sort of education that I have been outlining should include some apprehension of, and feeling for, the divine; the ideally educated man will reverence God, and know how to worship.—GEORGE A. COE, *What Ails Our Youth?* pp. 38-41. (Scribner's.)

EDUCATION³

ARTHUR GUITERMAN

Mark Hopkins sat on one end of a log

And a farm boy sat on the other.

Mark Hopkins came as a pedagogue

And taught as an elder brother.

I don't care what Mark Hopkins taught,

If his Latin was small and his Greek was naught,

For the farmer boy he thought, thought he,

All through lecture time and quiz,

"The kind of a man I want to be

Is the kind of a man Mark Hopkins is!"

Theology, languages, medicine, law,

Are peacock feathers to deck a daw,

³ From *The Light Guitar*, by permission from Harper & Bros. (copyright, 1923).

If the boys who come from your splendid schools
Are well-trained sharpeners or flippant fools.
You may boast of your age and your ivied walls,
Your great endowments, your marble halls,
And all your modern features—
Your vast curriculum's scope and reach,
The multifarious things you teach—
But what about your teachers?

Are they men who can stand in a father's place,
Who are paid, best paid, by the ardent face
When boyhood gives, as boyhood can,
Its love and faith to a fine true man?

No printed word nor spoken plea
Can teach young hearts what men should be,
Not all the books on all the shelves,
But what the teachers are themselves.
For Education is making men!
So is it now, so was it when
Mark Hopkins sat on one end of a log,
And James Garfield sat on the other.

V. TO GO OR NOT TO GO TO COLLEGE?

The question of whether a young person should go to college or not is always perplexing. The following quotations should set one to thinking, as they offer guiding principles. The first three are taken from a symposium appearing in the *Congregationalist* for May 14, 1925, in response to the query "Shall I Go to College?"

It will be of considerable help at the outset if you reflect upon a truth which Dr. Wallace Buttrick has often set

forth in his addresses on education—the truth, namely, that every educated person is self-educated. The college will not educate you; it has never educated anyone. The utmost the college can do—the utmost it pretends to do—is to provide opportunities. You must do the rest. Everything depends on the way in which those opportunities are used.

. . . .

What, then, do you really want? That is the fundamental question. If you think of college as primarily a place for athletics, dramatics, social organizations, house party excursions, and good times generally; or if what you have chiefly in view is the social, commercial, or political advantage which the college will enable you to secure later on,—it will be hardly worth your while to go to college; you will miss the most important thing which the college offers.

. . . .

If, on the other hand, you wish to make the most of yourself as a man or a woman; to develop your latent powers with a view to serving your day and generation; to make yourself as good a citizen, as good a neighbor, and as good a friend as you can; to quicken your sympathies, to broaden your vision and to extend your horizon; to become, in fact, the man or the woman whom God intended you to be; and if you have the courage to stick to your purpose,—then by all means go to college and secure for yourself the richer and more abundant life for which the college stands.—SAMUEL VALENTINE COLE, *president*, Wheaton College.

Before deciding in favor of a college training take an inventory of facts. What do you want an education for? Are you most interested in making a generous living or are you chiefly concerned with mapping out a useful career? Are you looking for a badge of superiority or are you seeking an equipment for life? Are you interested chiefly in books

and ideas or are you fascinated with the study of people and things? Do you love to study or do you greatly prefer action? Do you like to drift with your crowd or do you enjoy mapping out a course of your own? Are you heading toward a profession or do you most want a training for business? Are you interested in public life or will you always be something of a recluse? Ask yourself these and many similar questions, and when you have the answers well in hand, then choose that educational institution, that form of service, or that kind of occupation that leads most surely to your goal. If you do not know the answers to any of these questions then go to work, any kind of work, and await developments. If you are going to college because you do not know what else to do, cut it out and go to work and you will be much better off.—GEORGE W. COLEMAN, *president*, Babson Institute.

No young man should go to college unless he himself desires strongly to do so, or feels decidedly that he should yield to his parents' strong desire to have him do so. Going to college just to have "a good time," or because one's school acquaintances are going, is not likely to turn out to be worthwhile either for the individual or for the college to which he goes. If he goes in that frame of mind into a well administered college, he will not stay in it long.—CHARLES W. ELIOT.

HOLDS FEW ATTEND COLLEGE TO STUDY

DR. LITTLE SAYS 85 PER CENT HAMPER SERIOUS MINORITY

ANN ARBOR, Mich., Sept. 11—Dr. Clarence Cook Little, the new president of the University of Michigan, today declared that 85 per cent of the students in colleges are a drawback to the progress of the serious students.

"That number is at college only because it is 'the thing to do,'" said Dr. Little. "Every one of them should be barred."

Dr. Little said he had decided to make the entrance requirements more severe, carry out the elaborate building program begun by Dr. Burton, and to encourage athletics.

"The trouble with the modern educational system is that it points to the successful business man as the ideal," Dr. Little said. "The prime interest of education is youth and should not be centered on middle-age success.

"Except for some advances in medical knowledge, there is nothing more enduring in the modern civilization than in past civilization. If we expect to continue, we must look to the youth."

Dr. Little expects to carry out a plan whereby prospective students for Ann Arbor will be examined by professors while they are in high school. The results of these interviews will be studied before the high school graduate is permitted to enter the university, next fall.—*Boston Herald*.

WHICH HALF?

The family group is discussing the prospective college career of the son who is to enter next month and during a pause in the conversation the voice of Dr. Boardman, the new president of the University of Maine, is overheard. He seems to be having his doubts. "Too many of us are going to college," he says. He finds that five, perhaps six, out of every ten entering are "being thrust out of college doors because they are not fitted, temperamentally or otherwise, to stand the gaff. He believes that it should be realized "that about half of us are fitted to go through college and that the rest of us are handicapping ourselves and others by going."

....

It is a defeat of a sort to arrive at the end of a four-year course with a consciousness that he has obtained nothing except hard knocks in exchange for a bit of sheepskin. It is a defeat to plod on through a fraction of the course and then give up, turning back as from a blind alley. . . .

There should be a sorting out of the successful candidates for entrance so that so many will not experience the sense of defeat in college. Going to college is not the "thing to do" unless it happens to be the thing for the individual who does it. He or she, and such advisers as are available, should canvass the situation with considerable care. The proof of the pudding is in the eating and there is wisdom in skirmishing about among recent graduates to find out how they fared. Are they fitted for the lives they are now living? Have they an improved intellectual outlook sufficient to justify the labor, time and expense involved?

And what about the candidate who is hesitating at the campus gate? Does he sense that which he wants in that great library and those lecture halls inside? He had better have a fairly definite notion that there is a reward for his trouble awaiting him.

It is an important question for each individual. College is good for some and, as anyone can guess who looks about among the graduates and former students, not at all good for others. In which half is the candidate?—Editorial by UNCLE DUDLEY, *Boston Globe*, August 15, 1925.

I have made a long, if morbid, study of this college question. I have found that 10 men have succeeded in life because of application and industry and knowledge of human nature—all acquired in youth—to one who owes success to nothing more than a non-vocational college education. I think any student of men and events will agree with me. I have found that the man most useful to society at

large is the man who gained his powers for usefulness in the glowingly hard college of toil. . . .

There are successful men who understand the wisdom of this. They are sending their sons out to work, during vacation. And often the vacation job is a better education for the lads than is their whole four-year scholastic course.

President Coolidge spent the hot season in a "summer white house" by the sea. An ideal place for his only living son to loaf away the vacation months in sport and in flirtations. Instead, Coolidge packed his son off to the farm, to work in overalls and get up at daylight.

Many other men of brains are putting their undergraduate sons into counting room or shop or office, every summer. If a shipping clerk can work hard for 50 weeks a year, and get only a fortnight's vacation, these men figure that their sons will not break down on the same length of vacation at the close of a pleasantly easy college winter. They are right.

What about a wholesale campaign to make this plan operative in all colleges? To make it a needful part of the college curriculum that every student shall go to work (if necessary, at no wage) for three months of every vacation? To go to work at some practical job, whose satisfactory accomplishments shall count a large number of points for college credit?

If boys had three summers of three months each in some gruelingly hard job, wouldn't they be more likely to grasp the chances and the need of settling into something that would be of permanent value—some job, for life, whose opportunities or whose congeniality they had learned during those vacation months?

Education is a glorious thing—but only when it educates.—ALBERT PAYSON TERHUNE, *Birmingham News*, October 18, 1925. Copyright by Metropolitan Newspaper Service, New York.

VI. EARNING ONE'S WAY THROUGH COLLEGE

One of the greatest problems for young people with the Christian vision of service who are anxious to equip themselves adequately is that of paying a part or even all of their expenses in college or other training school. But many who have faced and successfully overcome this handicap, if handicap it be, assure us that "where there's a will there's a way." Those who are looking for concrete suggestions aside from the ones which close friends will be able to give are referred to such books as S. A. Moran's *Over One Hundred Ways to Work One's Way through College* (Ann Arbor, Michigan: University Press) and R. F. Sullivan's *How to Work Your Way through College* (New York City: Edward J. Clode, Inc.). The first quotation following is taken from the first chapter of the latter book; the second and third, from the daily papers.

And this is the message I'd like to drive home at the very start of this book—*a boy doesn't have to be a genius to be able to earn his way through college!*

Does this mean that *any* boy can earn his way? Aren't there cases where it would be unwise for a boy to attempt this undertaking? I certainly should not dismiss these questions with simple dogmatic statements of facts. I will say, though, that a surprisingly large proportion of boys who want to get away to college, and have the right ambition, can do so. There are, however, a few limiting factors. One of these is scholarship. I do not want to imply that only the highest scholars in school stand a chance of earning their way through college, but a boy should be above aver-

age in his school work before he attempts such a task. I mean he should rank among the upper half of any high school class. This is very important because working on the side in college gives only a minimum of time for college class work, and unless a student learns easily, he will fail, and "flunk out" under his double burden.

Another factor to be considered is health. To the outsider working one's way may seem like a fascinating adventure. It is—after it is all over—but what most people are likely to fail to see are the dull, grinding, courage-testing disappointments that are all too often the lot of the ambitious boy who comes to college bubbling over with energy, but with a wallet that is pitifully lacking in purchasing power. The pressure of a heavy college schedule, outside work, and worry over money are severe strains, and although not too great for the red-blooded, healthy young man, it can easily be too great a burden for a boy whose health is not up to par.

I don't mean by this to destroy the bright dreams of any student who is contemplating trying to work his way, but I believe it is only fair to point out the dangers which accompany this task. There is a heap of fun in going through college, never knowing exactly where the next dollar is coming from. No one can possibly realize how great this enjoyment is unless he actually experiences it, but there are times when the task of earning money on the side becomes a detested responsibility, a drag that keeps you from the pleasanter sidelights of college.

So, if you are now facing the problem of getting away to college without having much hope of being able to receive financial assistance from home, don't be discouraged. Remember that this very year, in colleges in every section of this country, thousands of students are earning their way without the slightest material help from their families and

friends. The all-important consideration is that you *want* to go to college—and want to go sincerely enough to be willing to work much harder than you would ever be expected to work if you started out in the business world, and to be willing to give up for a few years many of the little pleasures and luxuries that might be yours if you did not have to sacrifice them at the altar of your ambition.

If you are free from home responsibilities, or if your family are willing to give you this freedom—if you possess a normal mind that enables you to learn with some degree of facility—if you enjoy good health—then you have every reason to feel confident that you too will some day be a college graduate enjoying the priceless advantages of a college education.

THIS BOY FOUND WAY TO GO THROUGH COLLEGE

One of the things which most impress me concerning the youth of our present generation is its resourcefulness.

Wayne came up to college three years ago last September. He had just been graduated from high school the previous June, and had spent the Summer trying to sell maps or Bibles or aluminum or something of the sort. He had had somewhat indifferent success, but he brought along with him, a week before college opened, enough money to buy his books and to pay his fees and leave him a few dollars to dangle before the jaws of the wolf.

Of course he had to get something to do, and, like most young fellows just out of high school who come to college or who get work anywhere, he could not do any one thing particularly well, but he was courageous and resourceful.

He stumbled upon an old couple as he was going up and down the streets looking for a lodging place. They were living in a comfortable cottage, and were trying to take care of themselves as best they might.

"We don't rent rooms," the old lady said to the inquiring boy.

"Who takes care of you?" he asked.

"We look after ourselves," she answered.

"Why not let me do it?" he went on. "I'll cook your meals and wash the dishes and take care of the house if you'll give me my room and board. You have a vacant room; why not? Take it easy and let me do the work."

"Can you cook?" she asked.

"Not much, but I can learn anything."

It sounded good to the old lady, whose back was pretty tired from the regular Fall house cleaning and whose hands were chapped from washing dishes three times a day, and she took him up.

He did learn, and he stuck, and the question of living was for him settled for four years. He learned concentration, found that in time he had some leisure, and he got a job keeping the accounts of an organization, which gave him money enough for his simple social pleasures.

He spent his Summers in such profitable labor as he could pick up, and always came back with enough money to buy the clothing he needed and to pay his entrance into college. He went to military camp one Summer and came back to get a position in the college regiment which paid him a small monthly stipend. He has never had a cent from home.

I saw him driving around not long ago in a little coupe.

"How come?" I asked.

"Well, I'd saved a little money and I just thought I'd buy it. It runs fine!"

He came to me a few days ago and gave me a check for \$15.

"You helped me get started when I came here," he explained, "when I was desperately hard up. Next Fall, when some one comes along who is discouraged and needs a little start, I wish you'd give him this."

He's going home next June with \$100 in the bank and a motor car, and the amazing part about this story is that it is true.—THOMAS ARKLE CLARK, *Boston Herald*, July 15, 1925.

CO-EDS EARN WAY IN VARIOUS LINES OF WORK

Six hundred men and women students at Northwestern University are working their way through school, according to figures prepared by university officials. Fifty per cent. of the men on the campus are employed in part time jobs and 20 per cent. of this group depend entirely on their own earnings to pay their way through school.

The range of work being done by men students includes clerking and waiting on tables, housework, washing dishes, cleaning windows, serving as chauffeurs, night watchmen, motormen, tutors, hotel clerks and switchboard operators.

The old-fashioned college girl who regarded work outside the curriculum as "demeaning," is disappearing from the university and a new type is taking her place, said officials announcing that maid service in the homes of Evanston families is one of the more popular positions that many Northwestern girls have accepted. Taking care of little children during the afternoon hours is another job in which a number of girls are engaged. Secretarial work also has a strong bid for favor among the young women students and not a few are working in the capacity of clerks and stenographers in Evanston business offices.—News item.

VII. A CHRISTIAN EDUCATION

The following statements⁴ of great leaders indicate the importance of the Christian viewpoint in education:

⁴ Copied by permission from *Christian Education* (November, 1926). Compiled by B. W. BROWN, editor.

H. H. HORNE: Too frequently religious education has been regarded as a thing apart. Rather it is the logical and natural conclusion of all education, just as religion is the natural and complete expression of man's being.

GEORGE A. COE: Religion, instead of being a department of education is an implicit motive thereof. It is the end that presides over the beginning and gives unity to all stages of the process. . . . To receive no religious impression at all is exactly equivalent to receiving an impression that religion is unimportant.

EUKEN: Religion more than anything else makes a whole out of life, relates it to the universe as a whole and directs it to the ultimate ends.

CHARLES W. ELIOT: Exclude religion from education and you have no foundation upon which to build moral character.

JAMES MCCOSH: Christianity has been the mother of all modern education.

The New Republic: The steady expansion of secular knowledge is the dominating fact in the lives of Christian people. It is exercising an ever more complete and irresistible authority over both the conduct and the conscience of mankind. But its authority is devoid of moral sanction. If the secularization of knowledge continues, it will ultimately wreck civilization.

ROGER BABSON: The safety of our sons and daughters as they go out on the streets this very night is due to the influence of the preachers rather than to the influence of the policemen and the lawmakers. Yes, the safety of our nation, including all groups, depends upon Christian education.

E. D. BURTON: We are living in a day when the moral structure of society is being shaken to its foundations. War from without, menacing forces from within, have forced democracy to a supreme test. The only power which can

insure right social relations and right individual life is the gospel of Christ. To spread this gospel is the work of the church.

There is no other way to do this task save by the seemingly slow process of training up Christian leaders in every walk of life. Christian leadership is not an accident. Men and women capable of such leadership in this day are the product of thorough religious education.

The problems of the world are more and more seen to be moral problems, problems whose central element is not economic, or financial, but moral, and because this is so, the leaders of men who will guide in the solution of these great problems tomorrow will be found among those who today are the youth of our churches. Since education is an essential element in the process that will fit these youths for their great tasks, the church cannot but be concerned with the question of education.

The following statements are the views of two leading Christian statesmen upon the theme "What Makes a College Christian?" appearing in *Christian Education* for November, 1925:

If by a Christian is meant a disciple of Christ, then Christ himself is the best authority on what constitutes a Christian. According to Christ, the Christian is not one who calls him "Lord." He is not one who has any theories about Christ. He is one who does Christ's will and lives Christ's life. What makes a school Christian then is not its attachment to any church or ecclesiastical organization; it is not the theological position of its chief authorities, or the orthodoxy of its pupils; it is the kind of life that it cultivates. If it is intolerant, uncharitable, ungenerous, self-complacent, then no matter what it thinks about Christ, it certainly has not the spirit of Christ and cannot cultivate the life of

Christ in its pupils or in anyone else. But if its purpose and, on the whole, its practice, are devoted to the development of that kind of life which perhaps is most completely outlined in the Sermon on the Mount and perhaps most vividly pictured in the parable of the Last Judgment, it is Christian.—ERNEST HAMLIN ABBOTT.

The chief factor in making a school Christian, it seems to me, is the prevalence of the Christian point of view in all the school activities. This would mean that the outlook of the school upon the world in all departments would focus around the essential ideas of Jesus,—his idea of man, his idea of God, his idea of worshipping God by serving man. I would not, for example, think of a school as Christian which encouraged the belief that education is something we acquire as a means to our own advantage, whatever that advantage might be. I can remember when young men were urged to go to college because a college education would enable them to get on better in the world. Of course everything depends here on how we interpret the term "getting on". The old idea, with its implied emphasis on personal success, was certainly wrong, or at least inadequate. All colleges should take for their ideal the fitting of men for the service of society. A Christian college should interpret that service in Christian terms. This implies the development of all possible powers of men as individuals and in groups into that largeness and fineness of life which we think of as set before us in Jesus.

I do not mean by this that the Christian college should necessarily give a disproportionate amount of time to the direct teaching of Christian ideals. These should be taught, of course. I am thinking, however, of the possibility of living forth the Christian ideal into the life of institutions so

that it takes possession of what we call the school spirit.—
FRANCIS J. McCONNELL.

A unique example of a significant oath is to be found at the University of Nevada. President Clark has drawn up a very carefully worded oath for all members of the graduating class of the college. He has had it engrossed in a beautiful vellum volume containing sufficient space for the signatures of one hundred graduating classes. Out of the number of classes graduating there has never been a single protestant and, on the other hand, many signers are very enthusiastic. The far-reaching effect upon the student signing the document will be made apparent by reading it:

UNIVERSITY OF NEVADA

Office of the President

THE OATH

I, about to be graduated from the University of Nevada,

Acknowledging

my great debt to the Giver of all life, who has given me life in Nevada, the State whose people are most blessed with pioneering strengths and whose land, of all America, is freshest from His hand, and most truly His cathedral, with mountain columns, star vaults, and sage-incensed isles, hourly urging me to reverent thinking and living,

Acknowledging

my great debt to the race, which has made me heir to civilization, wrought out by its centuries of toil and of

thought and preserved by the bravery of its heroes, the wisdom of its sages and the faith of its saints,

Acknowledging

my great debt to this Nation and to the Commonwealth, which through guardian organization and through open school doors, have jointly made it possible for me to come into the full riches of my natural and my racial inheritances,

Here and Now Pledge

life long loyalty to the shaping ideals of American civilization:

Liberty, bounded by law drawn for the common weal,

Equality, of opportunity for all, and

Justice, administered in accord with the dictates of the common will, lawfully expressed.

I here and now further pledge

that in all the years to be granted to me and to the fullness of my allotted strength

I SHALL SERVE

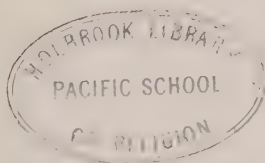
both alone and with others, to the high ends that uncleanness, greed, selfishness and pride shall lessen, that cleanness, charity, comradeship and reverence shall widen and that this, my generation, shall bequeath an even better and nobler civilization than came to it.

—Quoted by permission from *Christian Education*, April, 1925.

A Christian's Attitude Toward the Press

*A Suggested Plan for a Project for
Young People's Groups*

By
ERWIN L. SHAVER



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A FOREWORD TO YOUNG PEOPLE

The flame of God through your spirit stirs,
Adventurers,—O Adventurers!

Yes, you are adventurers, abounding in life and looking forward joyfully to the opportunities of the new day. With you action counts more than words. You are eager to have your chance to discover, to create, and to accomplish. In your own new way you intend to make this a better world to live in. You spurn hypocrisy and demand a creed that can be interpreted in terms of everyday life.

It is these qualities of yours which the author has taken into account in suggesting a program for your young people's group. At first glance it may seem a strange way to organize a course, but as you look more carefully, you will see that it is not just a course of study. In its various sections you will find a program which will call forth your highest and best energy.

With the hope that you will find in this project program that which stirs into flame your spirit of adventure, which furnishes you an opportunity to do the things that count most, and which challenges your highest Christian ideals, the author dedicates this little book to the youth of today.

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INTRODUCTION

Every young person knows the popular meaning of the term "propaganda" and is also aware of the fact that our newspapers are being quite severely criticized today on the ground that they are spreading many false and evil impressions. Though you may not be as voracious readers as your elders, your more casual scanning of headlines renders you even more susceptible to impressions that come to you from these sources. Perhaps few of us ever realize to how great an extent our opinions are thus unconsciously formed.

The public press is undoubtedly a very powerful factor in present-day civilization. Its character is as different from that of the press of a generation or two ago as the airplane is from the stagecoach. The improvements in the technique of gathering and printing news, the tremendous increase in the strength of publishing organizations, and the dominance of the commercial motive are all indicative of this change.

It is therefore quite necessary that young people should discover the facts regarding this most important factor in the creation of public opinion

so that the ideas and ideals which they form as they come to maturity may be free from prejudice and based on a regard for truth. The object of this project course is to assist you in developing an intelligent and effective attitude which is on the Christian level toward the public press.

GENERAL SUGGESTIONS AS TO ORGANIZATION

1. This project is for groups whose members are of later high-school or college age, and the things to do are such that young people of this age can both do and enjoy them. Better results will be obtained if membership in the group which enters upon this project is on one's own initiative, in which case the interests and talents of some persons who are younger and others who are older will lead them to join your group.

If all the sub-projects are undertaken, a group of considerable size, say from twenty to forty members, could work together. Sunday-school classes could combine or whole departments work upon the project. As a basis of correlation for the work of your young people's society and the morning session of your Sunday school, the plan is well adapted.

2. Some of your existing organization may be carried over into the new enterprise, but only those officers and committees should be used which make for effective work. The necessary committees and their work are given later (see "Specific Group Activities," 4). Let membership be on the basis

of fitness to do the special task. For example, let the persons interested in cartoons study and investigate that phase of the problem, and those who excel in English serve on the committee on correspondence.

3. If the program finally made is extensive, the equivalent of three meetings a week will be needed—Sunday-evening meetings of the entire group for hearing speakers and listening to special reports; midweek meetings of the group or of committees for preparing programs, for taking trips for observation, or for social or recreational programs; and Sunday-morning meetings for discussion of what you have seen and heard. For one possible plan of meetings, see “Suggested Programs,” A.

4. Your leader or counselor should be one who is in sympathy with the purpose of the project. As assistants or associates he should have available members of the church constituency (or Christian laymen from other churches) to render assistance when called upon. In this particular project such persons as teachers of English, newspaper and magazine editors and managers, advertising specialists, etc., who have the Christian viewpoint can give excellent help. These adults are in duty bound to invest their talents and interests in the Christian character development of the young persons in their midst.

5. The question of whether the scope of the project shall include an investigation of both newspapers and magazines is left to the group. Some will find it possible to consider both these agencies; others may prefer to limit their study to the newspaper or magazine only.

SPECIFIC GROUP ACTIVITIES, OR SUB-PROJECTS

In order to accomplish the total result desired in such a project as this, a number of minor projects will need to be undertaken. Those given below are typical. If you do not find it possible to undertake them all, you may choose from among them.

1. The group should hold meetings for the purpose of gathering information on the subjects bearing upon their problem. The Sunday-evening hour offers the best time for this in most churches. In some cases, this information can best be given by an older person who is not regularly a member of the group. In others, the young people themselves can prepare and present the material (see "Schedule of Meetings" and "Committee Work").

2. Following the presentation of informational material, preferably at the next Sunday-morning session of the group, there should be group discussion under the direction of the leader. Those who have presented the material the previ-

ous Sunday evening should be present to take part also.

3. There will be a variety of midweek meetings for activities closely related to the Sunday meetings. Suggested midweek activities are:

a) Committee work, the nature of which is given in detail below.

b) Individual work upon the preparation of topics.

c) A visit to a newspaper plant for the purpose of observing how the work is carried on. Where this is not practicable, a stereopticon lecture or moving-picture describing the process may be substituted. In the "Schedule of Meetings" this activity is placed following the talk upon, and before the discussion of, the topic, "Publishing the News."

d) An advertisement social as a recreational feature for the sixth week. Guessing games may be devised based upon the pictures and slogans used by advertisers of automobiles, articles of food, etc.

e) An All-Church Conference and Exhibit suggested for the twelfth week as a climax to the project. At this time the group share their findings with the older members of the church. More detailed suggestions for this event are given later under "Suggested Programs," C.

4. *Committee work.*—A large portion of the

educational value of the project can be obtained by having the members of the group serve on committees. In the schedule of meetings the informational material the first five weeks can be supplied by adult helpers. After that it is suggested that for five weeks this informational material be gathered and presented by four committees. In addition, committees on findings and publicity are desirable. These various committees and their work are as follows:

a) Committee on News Analysis: To make a twofold report the evening meetings of the eighth and ninth weeks. Since the work of this committee is so important it is given special treatment under "Suggested Programs," B.

b) Committee on Advertisements: To report the evening of the sixth week after studying the amount and kinds of advertising in newspapers, its effect upon papers as news agencies and other related problems with particular reference to what Christian groups should do to remedy any undesirable situations. Those serving on this committee will profit by a study of the work suggested for the Committee on News Analysis (see "Suggested Programs," B).

c) Committee on Cartoons and Pictures: To report the evening of the seventh week with information regarding the present situation with reference to these features and recommendations as

to what Christian groups can do to improve their quality. This Committee also will receive help by a study of "Suggested Programs," B.

d) Committee on Correspondence: It is suggested that this Committee write to a selected number of Christian editors early in the project asking for their views of the purpose of their papers and how the papers are fulfilling this purpose. These statements would make a most interesting report for the evening meeting of the tenth week. Another helpful piece of work for this Committee would be to convey to editors and managers of papers the criticism of the group of the work their papers are doing, criticisms commendatory as well as unfavorable. In the course of the project you may find it necessary to take action on some feature of a paper affecting Christian standards.

e) Committee on Findings: The secretary should be a member of this Committee, which should make its report at the All Church Conference and Exhibit the twelfth week. The work of this Committee will be to gather up the material discovered by the group and to prepare a summary report of the opinion of the group as to what constitutes a Christian attitude toward the public press. In such a report or platform might be included the ideas of the members as to whether a Christian daily paper should be established.

f) Committee on Publicity: The task of this Committee is to devise ways and means of putting before others the material discovered by the group. It should plan for the All-Church Conference and Exhibit, prepare posters and charts, make a collection of some of the best news and pictures found in newspapers and magazines, and keep a bulletin board on which to post appropriate material.

5. *Worship programs.*—In connection with regular meetings of the group, devotional meetings will be held which should take their themes from the problems under consideration. Such devotional meetings may be in charge of the president or other officer of the group, or a special committee may be created. The opportunity for providing an adequate worship setting for the All-Church Conference and Exhibit should not be overlooked.

SUGGESTED PROGRAMS

A. SCHEDULE OF MEETINGS

First week

Sunday morning: Explanation of the plan. Group organization and appointment of committees

Sunday evening: Talk by Adult Associate: "The Modern Newspaper"

Midweek: Committee meetings for organization and planning of work

Second week

- Sunday morning: Discussion of topic of first Sunday evening
- Sunday evening: Talk by adult associate: "The Newspaper and Public Opinion"
- Midweek: Committee meetings

Third week

- Sunday morning: Discussion of topic of second Sunday evening
- Sunday evening: Talk by adult associate: "Gathering the News" [with attention to Press associations and Publicity bureaus]
- Midweek: Committee meetings

Fourth week

- Sunday morning: Discussion of topic of third Sunday evening
- Sunday evening: Talk by adult associate: "Publishing the News"
- Midweek: Committee meetings and observation trip to newspaper plant

Fifth week

- Sunday morning: Discussion of topic of fourth Sunday evening and of facts discovered on midweek trip
- Sunday evening: Talk by adult associate: "The Ownership and Control of Our Newspapers"
- Midweek: Committee meetings

Sixth week

- Sunday morning: Discussion of topic of fifth Sunday evening
- Sunday evening: Report of Committee on Advertisements

Midweek: Committee meetings and advertisement social

Seventh week

Sunday morning: Discussion of report of sixth Sunday evening

Sunday evening: Report of Committee on Cartoons and Pictures

Midweek: Committee meetings

Eighth week

Sunday morning: Discussion of report of seventh Sunday evening

Sunday evening: First Report of Committee on News

Midweek: Committee meetings

Ninth week

Sunday morning: Discussion of report of eighth Sunday evening

Sunday evening: Second Report of Committee on News

Midweek: Committee meetings

Tenth week

Sunday morning: Discussion of report of ninth Sunday evening

Sunday evening: Report of Committee on Correspondence

Midweek: Committee meetings

Eleventh week

Sunday morning: Discussion of report of tenth Sunday evening

Sunday evening: Talk: "Famous Christian Editors"

Midweek: Committee meetings

Twelfth week

Sunday morning: Discussion of topic of eleventh Sunday evening

Sunday evening: Debate: "Resolved, That the churches should establish a Christian daily newspaper"

Midweek: All-Church Conference and Exhibit

Thirteenth week

Sunday morning: Discussion: "What We Have Gained from this Project"

B. WORK OF COMMITTEE ON NEWS

The work of this committee should find expression in two reports, the first of which gives an analysis of the news features of typical daily papers which are read in the homes of the young people. The second report should show these facts in the light of the Christian ideal and suggest helpful ways of improving the papers with particular reference to what the group can do collectively and individually.

The *first report* may be made on the basis of the news in a single typical paper for a specified period of time and by comparison of several papers for a single day. By clipping or marking in some way the amount of space given to various kinds of news can be ascertained, as important events (political, national, and international), crime, human interest, sporting, social, accidents, and the like. More important than this, however, is an examination with the purpose of discovering whether the news is sensational in nature, whether the headlines accurately represent the actual news

description, whether some kinds of news are featured to the exclusion of others, whether there is evidence of prejudice or bias and the cause, and whether the paper on the whole is helpful and constructive. Such questions as the following may start the Committee thinking:

1. Is the news of the day printed and the several kinds given their reasonable share of space?
2. Could any of it have been written more helpfully?
3. Should any of it have been abbreviated or left out entirely?
4. How much of it is material which does not harmonize with the editor's or owner's views?
5. Are any important articles located in inconspicuous places? Why?
6. Does this paper have a motto? How does it compare with that you have seen in other papers? Is it lived up to?
7. Do you know whether this paper has refused to publish any news? Was it justified in so doing?
8. What is the best and most helpful article in the paper? The least helpful?
9. Does this paper publish what the people want to read? Should it adopt this policy?
10. Does the question of ownership have anything to do with the character of the paper?

The *second report* will grow out of the facts discovered in the first and the discussion of them by the group. The committee should seek to suggest just how the present-day newspaper fulfils or does not fulfil the Christian ideal for society, and

what can be done to improve the situation. In its thinking the Committee will probably face such questions as these:

1. In what particular ways does the news in this paper fail to meet the Christian ideal?
2. Is it possible to remedy these defects? How could it be done?
3. If the paper is not improved what then should be done?
4. Are there any features which deserve commendation? How should we commend them?
5. Should the government start a news bulletin with the aim of simply stating the news without bias or color?
6. Should the church start a Christian daily paper?
7. If our group should decide to act in any of these suggestions how could the assistance of other groups of Christians be obtained?

C. ALL-CHURCH CONFERENCE AND EXHIBIT

The purpose of this occasion, as stated above, is to have the young people share their views in a spirit of helpfulness with their older friends in the church and to seek their assistance if needed in carrying further any portion of the project still uncompleted, such as passing resolutions representing the attitude of the whole church toward the press. The action taken will depend upon circumstances, and may be commendatory or the opposite.

The meeting should be held on some convenient week-night, and should begin with a brief informal social hour with refreshments and an op-

portunity for the older friends to examine the exhibit materials. The exhibit prepared by the Committee on Publicity with the help of all the other members of the young people's group might contain such features as:

a) A statement of the group's purpose and method of organization for the work they have accomplished.

b) Minutes of the meetings held.

c) A collection of all the material gathered bearing on the project, such as charts, posters, pictures, interesting curios in connection with newspaper history, etc.

d) Copies of committee reports.

e) Questions used in discussion.

f) A copy of the findings of the group.

The program following the examination of the exhibit materials should be in charge of the Committee on Publicity. If printed or mimeographed it might read something like this:

A CONFERENCE OF CHRISTIANS ON THE PUBLIC PRESS

Ye shall know the truth and the truth shall make you free.—

JOHN 8:32.

Statement of the purpose of the Conference . . . Chairman
Hymn—"America"

Brief account of the project . . . Group Leader

"What This Project Has Meant to Us"

[One-minute testimonies by five or six members of the group]

Report of Findings Secretary
Conference [Open to old and young]

Resolutions

Prayer Pastor

Hymn—"O Beautiful for Spacious Skies"

INSURING CHRISTIAN-EDUCATION VALUES

The development of such a project as this in the curriculum of a Christian church school is not to be thought of simply as an interesting program to catch the fancy of young people. While it is based upon the law that learning is in direct proportion to interest, nevertheless, there is a danger that the best results will be lost if certain cautions are not observed.

1. This plan should be thought of as source material from which the local group make one which is suited to their needs and conditions. While there may be some churches in which a program as comprehensive as this could be undertaken and completed within the three months allotted, it is doubtful that all the activities could be undertaken in the average church.

2. Again it is necessary to emphasize the value of activity on the part of the members of the group. In proportion as they undertake the

committee work suggested and their initiative is developed, they will grow in the desired direction. Sunday meetings for the purpose of hearing interesting talks will bring relatively little return unless viewed by the group as means to the accomplishment of a definite purpose. It is of more value to you to do your best to produce work of the kind suggested than to spend too large a proportion of the time in amassing great amounts of technical information.

3. A like caution may be given with regard to the selection of adult associates in the project. The important qualification is that they have the Christian motive, with technical information secondary. If the former is lacking, it will be better to dispense with assistance in the latter and go ahead "digging out" what you can find by reading and general observation. The object of such a project as this is not the accumulation of all possible knowledge on the subject so much as the acquisition of a viewpoint and a method of working.

4. The leader should make good use of his place of leadership especially in the morning discussion hour and in keeping the activities going. He will need to prepare thoughtfully for his meetings with the group and be ready to adjust the plans to meet each new situation which arises.

5. The opportunity to heighten the effect of

the project by keeping the worship element at its best should not be overlooked. The worship themes should be concrete and practical and related to the phase of the project in hand. Take care, also, to have the technique of worship such that it will be effective.

6. Above all, keep constantly before yourselves the idea that there is a Christian way of looking at the public press and that every question must be studied in the spirit of Garrison, whose work upon *The Freeman* is epitomized in the following stanza:

In a small chamber, friendless and unseen,
Toiled o'er his types one poor, unlearned young man;
The place was dark, unfurnished and mean,
Yet there the freedom of a race began.

NOTES

This and the following blank pages are left for copies of programs, outlines of individual papers, committee reports, discussion notes, reports of findings, and other relevant material.

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REFERENCE AND SOURCE MATERIAL

As will be noted in the foregoing plan, much of the educational value of this project would be lost if all the source material needed were put into text form for study. Both from the standpoint of setting the members of the group to work to find the answers to their problems in life about them and to insure freshness of material, this section is organized somewhat differently than in the case of a text. It contains two lists of sources classified on the basis of types of material. In addition to these references some typical examples are given to explain the nature of the help that is available and to start the thinking of the members of the group. The attempt has been made to strike a proper balance between doing the group's work for them and giving no help at all.

For two reasons the number of book sources given in the sections following is somewhat limited. In the first place, as has been indicated, the very best source material is that discovered by the members of the group in the newspapers and magazines with which they come in daily contact. No amount of the views of others can be a substitute for personal and first-hand experience. In the sec-

ond place, it is difficult to list material which is available in the average library. It is suggested that the members make their own list of reading sources after consultation with the local librarian, pastor, journalist, and others.

The inclusion of typical source material has been made possible by the kindness of the several publishing-houses in allowing the quotation of the several specified sections from their publications. The author takes this occasion to express his appreciation and thanks.

I. GENERAL INFORMATION ABOUT MODERN JOURNALISM

Blyer, Willard G., *The Profession of Journalism*. Atlantic Press.

Payne, George H., *History of Journalism in the United States*. Appleton.

Ralph, Julian, *Making of a Journalist*. Harper.

Spencer, M. Lyle, *News Writing*. Heath.

Villard, Oswald G., *Some Newspapers and Newspaper Men*. Knopf.

[See also encyclopedias for articles describing modern journalism and for biographies of famous journalists.]

II. THE INFLUENCE OF THE JOURNALIST IN SOCIETY

Angell, Norman, *The Press and the Organization of Society*. London: Labour Publishing Co.

Davis and Chamberlin, *Christian Fellowship among the Nations*, pp. 31-34. Pilgrim Press.

Hence it is an ineffective method to have a series of talks or lectures by older persons, no matter how intelligent and inspirational they may be, and allow the activity to end because the members of the group have "received something helpful." Absorption is a weak substitute for an active pursuit of truth. It is the latter which is intended here; for this reason organizing the group for action, the outlined committee work, and the several programs and sub-projects are as essential as the Sunday-evening informational talks, and should have a very large place in the total program.

3. The project can be kept alive and have greater educational value if stress is laid upon the use of events, materials, and experiences which have a local interest, which are near in point of time and have personal meaning for the young people. For example, in the service of recognition suggested, honoring the Christian devotion of a local fireman, policeman, or other public servant within the immediate community may not seem so natural from one standpoint, but it will be of far more educational value in actually changing the lives of those carrying through the service than honoring David Livingstone or Abraham Lincoln, fitting as services of the latter type may be on occasion.

4. The largest possible use should be made of older friends in the church to serve as associate

Congress [before the National Editorial Association], *Boston Globe*, May 23, 1924.

III. PRESENT-DAY CRITICISM OF THE PRESS

A number of the books listed above contain criticisms of certain modern tendencies in journalism. Editors of our religious periodicals and other writers have lately pointed out serious defects. The current issues of papers and magazines, both secular and religious, should be consulted for articles of this nature. The following excerpts are typical:

OUR PAGAN PRESS

When I was asked to write an article about our pagan press, I demurred. It wasn't that I wanted to defend the press. The press, I admitted, is as bad as the rest of our civilization, and I was perfectly willing to call it all sorts of names. But did the name "pagan" fit? Who were the pagans anyway?

The pagans were the peasants, the little villagers, the outlanders. They worshiped false gods—not because they got any fun out of it, however, but because they lived so far away from civilization that they didn't know that times had changed. . . . The whole trouble, it seems, was that they hadn't heard the news.

Verily, that is the trouble with our press. It is pagan. It is benighted. It doesn't know that times are changing. It is devout and fearful and has ethics of a sort, but it has no spiritual life, and the reason it has no spiritual life is that it is altogether unacquainted with the news. . . . The great journalistic need of America, as I see it, is not

a morally correct periodical but a genuine newspaper—one which knows the news.

Ye shall know the news and the news will make you free. That isn't wresting the Scriptures. Jesus made it plain that he did not come to do away with the old truths but to bring new ones, and whatever degree of emancipation man has achieved to date has been achieved through becoming acquainted with the news. . . .

Think of the ways in which we have achieved real progress and they will turn out to be ways in which the accumulation of real knowledge has been the guiding principle. Think of the ways in which the race is at a standstill, and you will find a sacred theory hovering over the mess.

War, for example. Obviously, there has been no human progress there. Well, put it to the test. Is war governed by news or by sacred theories? The question fairly answers itself. In order to start a war or to keep one going, it is necessary first of all to shut off the news supply. There are no exceptions to this. American military experts agree in this particular with the experts of all possible enemy nations. The people must not know the truth or they simply will not fight. They must not be permitted to become acquainted with the enemy, for when you become acquainted with anyone, you understand him, and wars depend upon keeping up the misunderstanding. So the news is withheld and the sacred theories are trotted out. Above all, the sacred theory of patriotism, the theory that we owe first allegiance to our country, because it is our country, and that we must help it carry out its lies. This is paganism pure and simple. It is the setting up of our tribal god above the God of truth. . . .

A few weeks ago, there was a religious service in Evanston, Illinois, at which some earnest young college stu-

dents made the discovery that they could not remain true to their God and participate in any future war. Whereat, some equally earnest worshipers of a very different deity became alarmed. A controversy ensued, the merits of which I need not discuss here. I wish merely to point out that there were two deities involved. Both are known by the name of Jesus but one is decidedly non-national in character while the other is presumed to look with special favor upon America and to expect his followers to hold the American flag in peculiar reverence. The Chicago newspapers featured the controversy, and the followers of the non-national Jesus were astounded at the way they handled it. That anyone should have been surprised shows how naïve we are. The papers lied forty ways. Of course they did, but what else could they possibly do? The actual facts wouldn't fit into their conception of a 100 per cent American god, and they were compelled either to alter their god or to change the facts. That is one of the handicaps of paganism. Paganism demands loyalty. It demands much more loyalty than the worship of the truth does. You don't have to be particularly loyal, in fact, in order to follow the truth; for if you learn the truth, the truth makes you free. It works. You can always do something with it. But false conceptions don't work, and it requires a tremendous amount of loyalty to hang on to a formula that never works. . . .

Some day, I say, we shall have another sort of press in America. I can't say just when. There is no reason that I can think of why it might not be started almost any time—except that it would be against all the state and national laws and the editors would in all probability be put in jail. That, however, should discourage no one, for the heralds of truth have ever had to work under just such handicaps.—
CHARLES W. WOOD, *Christian Century*, May 20, 1924.

ROASTS NATION'S PRESS IN PRAISING CRIMSON

Professor Arthur N. Holcombe, Harvard, sees in the *Crimson*, the college daily, one of the few independent papers in the country. He told a *Crimson* reporter all about it in the following words:

"Newspapers are no longer free agents. The most independent newspaper of which I know is the Harvard *Crimson*. Propaganda and big business have rendered most news journals useless as conveyors of fact. They are mirrors of bias. This trend began during the war and is now predominant. The *Crimson* has no interests controlling it and so it is alive where its contemporaries are dead. Its life is mirrored in its editorials, which express a definite, forceful opinion in great contrast to a journal which must cater to its public."—*Boston Herald*, April 12, 1925.

DO CRIMINALS LIKE PUBLICITY?

Dr. Edward A. Steiner, professor of Applied Christianity at Grinnell College, Iowa, declares that the excess of crime in the United States today is in large measure due to the type of publicity it receives. The American press has lost its place as the mold of public opinion, the professor argues, and has degenerated into melodrama and vaudeville. Those still lingering in the dim shadows of the past, when Dana, Greeley, and Medill were the accepted voice of the American press, possibly will agree with the Grinnell pedagogue, and if they had their way would welcome a return of the period when the daily newspaper consisted of a few pages devoted to first-page medicine advertisements, a few scattering news items, and a lengthy editorial on the state of the world by the editor.

In those days the newspaper was the editor, and it didn't seem to make any difference whether the paper was on a paying basis just so long as the editor continued to be

the sage of the community, and he was read and supported morally by the so-called intelligent citizens in his reading territory. The *Argus* reiterates its often expressed view that publicity is what the criminal does not relish. If you wish proof of this assertion take note of the criminal in the hands of the sheriff being transferred from the jail to the courthouse running a battery of newspaper camera men. Invariably the criminal will raise his hands to his face in his attempt to prevent having his likeness printed in the newspapers. The chances are his picture would be identified elsewhere by authorities who have descriptions of him furnished by others of his victims.

The Grinnell professor says crime should be eliminated from the newspaper headlines and assigned its proper place of importance in the newspaper. The *Argus* always has been of the notion that crime was put in the headlines because of its importance as news over other publicity material, and that editors are supposed to be better judges of what news is than men trained in other lines. Professor Steiner would be a changed man on the composition of the American newspaper were he to spend a week in the office of a modern daily paper and observe the labors of editors and the care they exercise in weighing the relative importance of the news contents of their finished daily product.—Editorial, Rock Island, Ill., *Argus*.

IV. IDEALS AND ETHICS OF JOURNALISM

In addition to the ideals discovered in the foregoing books and in the practices observable in current journalism, one may well study the ideals which journalists have set for themselves. It is hoped that the group will have secured from outstanding editors and owners of journals a personal

statement of their purpose as suggested in the plan above. The ideals of two famous editors and the code of the American Society of Newspaper Editors are set forth here.

I have never consulted the subscription list of the paper or public sentiment in printing or omitting to print any article touching any matter whatsoever.—WILLIAM LLOYD GARRISON, *The Freeman*, 1865.

Joseph Pulitzer, who made the *New York World*, wrote to one of his managing editors these memorable words:

Concentrate your brain upon these objectives—What is original, distinctive, dramatic, romantic, thrilling, unique, curious, quaint, humorous, odd, apt to be talked about, without shocking good taste or lowering the general tone, and above all without impairing the confidence of the people in the truth of the stories or the character of the paper for reliability and scrupulous cleanness.

. CANONS OF JOURNALISM

ADOPTED AT FIRST ANNUAL MEETING, APRIL 28, 1923, OF
THE AMERICAN SOCIETY OF NEWSPAPER EDITORS

The primary function of newspapers is to communicate to the human race what its members do, feel, and think. Journalism, therefore, demands of its practitioners the widest range of intelligence, of knowledge, and of experience, as well as natural and trained powers of observation and reasoning. To its opportunities as a chronicle are indissolubly linked its obligations as teacher and interpreter.

To the end of finding some means of codifying sound

practice and just aspirations of American journalism these canons are set forth:

I

Responsibility.—The right of a newspaper to attract and hold readers is restricted by nothing but considerations of public welfare. The use a newspaper makes of the share of public attention it gains serves to determine its sense of responsibility, which it shares with every member of its staff. A journalist who uses his power for any selfish or otherwise unworthy purpose is faithless to a high trust.

II

Freedom of the press.—Freedom of the press is to be guarded as a vital right of mankind. It is the unquestionable right to discuss whatever is not explicitly forbidden by law, including the wisdom of any restrictive statute.

III

Independence.—Freedom from all obligations except that of fidelity to the public interest is vital.

1. Promotion of any private interest contrary to the general welfare, for whatever reason, is not compatible with honest journalism. So-called news communications from private sources should not be published without public notice of their source or else substantiation of their claim to value as news, both in form and substance.

2. Partisanship in editorial comment which knowingly departs from the truth does violence to the best spirit of American journalism; in the news columns it is subversive of a fundamental principle of the profession.

IV

Sincerity, truthfulness, accuracy.—Good faith with the reader is the foundation of all journalism worthy of the name.

1. By every consideration of good faith a newspaper is constrained to be truthful. It is not to be excused for lack of thoroughness or accuracy within its control or failure to obtain command of these essential qualities.

2. Headlines should be fully warranted by the contents of the articles which they surmount.

V

Impartiality.—Sound practice makes clear distinction between news reports and expressions of opinion. News reports should be free from opinion or bias of any kind.

1. This rule does not apply to so-called special articles unmistakably devoted to advocacy or characterized by a signature authorizing the writer's own conclusions and interpretations.

VI

Fair play.—A newspaper should not publish unofficial charges affecting reputation or moral character without opportunity given to the accused to be heard; right practice demands the giving of such opportunity in all cases of serious accusation outside judicial proceedings.

1. A newspaper should not invade private rights or feelings without sure warrant or public right as distinguished from public curiosity.

2. It is the privilege, as it is the duty of a newspaper, to make prompt and complete correction of its own serious mistakes of fact or opinion, whatever their origin.

VII

Decency.—A newspaper cannot escape conviction of insincerity if while professing high moral purpose it supplies incentives to base conduct, such as are to be found in details of crime and vice, publication of which is not demonstrably for the general good. Lacking authority to enforce

its canons, the journalism here represented can but express the hope that deliberate pandering to vicious instincts will encounter effective public disapproval or yield to the influence of a preponderant professional condemnation.—EDGAR L. HEERMANCE, *Codes of Ethics, a Handbook*. Burlington, Vt.: Free Press Printing Co.

V. BIBLICAL MATERIAL

The Old Testament prophets considered themselves in duty bound to set forth the truth as God had revealed it to them (I Kings 22:16 ff.; Isa. 6:1-8; Amos 7:12-15; Jonah 1:1 ff.; Mic. 1:1 ff.).

Jesus' life and teachings emphasize the central place he gave to truth. For example, Matt. 7:15; John 6:32; 8:32; 14:6; 15:1; 16:13.

Likewise, we find the apostles and Paul compelled to speak the truth regardless of consequences (Acts 4:20; 21:39 ff.; 23:1-12; 26:1 ff.).

VI. EXPERIMENTS AND SUGGESTIONS FOR IMPROVEMENT

The following quotations reveal methods which have been suggested and put into practice to place journalism on a higher level.

THE EXPERIMENT OF A CHRISTIAN DAILY

At the close of the year 1899 the Topeka *Daily Capital* was turned over to me for one week in order that I might carry out my idea of what a Christian daily ought to be.

The terms as finally discussed included the following

general agreements, which were carried out almost without change:

The entire paper for one week to be under my direction with the understanding that nothing would be done to jeopardize the property or the future of the paper.

The entire working force of the paper to remain intact, including the mechanical, editorial, reportorial, and office force.

Advertising rates to be on the basis of circulation, but weekly subscription-rates to be twenty-five cents instead of ten cents, which was the regular city and local rate, in order to cover outside expenses and foreign postage.

The editor's rulings to be accepted in every department, including advertising matter, all editorial and submitted articles; and also in matters of personal conduct which involved such practices as the use of tobacco, drink, and profanity.

"News" was defined as any event worth knowing or telling, always published in the right proportion to its real importance.

All prize fights, scandals, crime, vice, or human depravity, if published at all, to be defined as evil, and an attempt made in each case to discover the cause, and, if possible, the remedy.

All editorials to be signed by the writers, and all reporters' items to be signed by the reporters in order to ensure reliability, to reward good reporting, and to fix responsibility.

The editor to receive no financial compensation.

The rule to govern all the management of the paper, including the political, social, and financial interests, was to be determined as nearly as possible by the standard of what Jesus would probably do if He were publishing the paper as the owner of it. . . .

According to the definition of the word "news" which we had made, the most important news item that came in on the night of March 12, 1900, was a brief notice of the India famine. No paper in the United States had given this great calamity any prominence. It seemed to me to be the most important world-news; therefore, supplementing the meagre Associated Press items with letters which I had received from missionaries, I featured the India famine in the first issue of the *Capital*, printing it on the first left-hand column of the front page, the *Capital's* regular place for the most important news.

Along with this news item I printed a call for famine relief asking the readers of the news to send in contributions. . . .

Here are the titles of some of the articles published, and some of the news items discussed, either editorially or on a news page:

Starving India: The War-Spirit Denounced [wars going on at the time were the war in the Philippines and the Boer War]; Is the Boer War Just? [answer, no]; New Books [with reviews by well-known authors]; Federal Reforms; Against Cigarettes; Kindergarten Schools; The Philippines [a history of their internal affairs then published for the first time]; Letters from Famous People; Sunday Observance [advocated]; Market Reports [abbreviated on account of some questionable transactions on the stock market at the time]; Prison Reform; Liquor Advertisements in Magazines [a protest against them—this protest was followed by letters written by prominent people in Kansas, and most of the advertisements were dropped by the magazines when their contracts ran out]; Kansas Millers; Live-stock Market; Mormonism [its menace]; The Tax Dodger [with a cartoon by a well-known artist, M. A. Waterman]; The Union of the Churches [advocated; a front page editorial]; Woman Suffrage [advocated]; Extracts from the National Brewers' Journal Conceding Progress of Prohibition in Kansas; Municipal Ownership [advocated]; In Labor's Behalf [a plea

for better housing-conditions]; Appeal for Cleaner Humor; Tenement House Reform; League of Mothers [advocated]; Police Department [a plea for decent wages]; Women's Clubs; The Y.W.C.A. [appeal for endowment]; Dairying in Kansas [a very remarkable series of articles by Mr. F. D. Coburn, at the time Secretary of Agriculture in Kansas; these articles went all over the world and were copied in scores of journals]; Social Settlements; Against War [written by Dr. Parkhurst of New York]; Sunday School Lessons; The Churches of Topeka; Letters from Ministers; The Armenian Massacres [a protest against them]; Disease Prevention. . . .

One reason for the assumption that the *Christian Daily* was dull and uninteresting may be found in the fact that crime and scandal and sensational divorce cases were absent from its pages. When crime was reported it was reported briefly and the emphasis was placed on the cause, and if possible on the remedy. This is the only scientific way to report crime. It is the way the Bible always reports it, and the Bible is the most scientific world-news reporter that was ever compiled. It is childish and useless to report human frailty simply for the sake of creating a morbid mental sensation in the reader; yet this is the regular and stupid fashion of reporting human sin adopted by those dailies which print elaborate stories of human lapses. The rule which the *Capital* observed during the week that it was a *Christian Daily* was the Bible rule, and in time that will be the rule observed by all the daily press. . . .

In looking over the press notices which commented on the paper, I find that the most frequent criticism, made oftener by ministers than by anyone else, was the severe objection to the thought of Jesus' taking any part in such a prosaic and material thing as a daily paper. The terms "blasphemous," "sacrilegious," "irreverent," are used to describe what the critics called an irreligious attempt to think

of Jesus as participating in any of the common, everyday things that mere human beings have to do for a living.

This thought of Jesus in history is so strange to me that I cannot let this criticism of an attempt to imitate Him in the work of journalism pass without comment. The entire concept of Christianity, to my mind, is stripped of its tremendous meaning if we do not think of Jesus as more vitally interested in the common doings of men than any other being who ever lived. If Jesus could not take part in the publishing of a daily paper, then He could not direct any other energy that we have to use in order to make a living.—CHARLES M. SHELDON, *Atlantic Monthly*, November, 1924.

NEIGHBORLY NEWS

Through the initiative of Augustus Seaver, a Yankee printer who "can do everything from printer's devil to editor" and composes editorials on the linotype machine, and with the backing of South End House, the South End and Back Bay sections of Boston have a weekly neighborhood journal. The printer and his wife work together in the shop; for some years they have published a small labor paper; and now they are putting the best part of a 24-hour day into the *South End Sun*. South End House has brought together an advisory board which represents the principal social agencies and local civic groups of the neighborhood, and contributes Albert J. Kennedy's services to carry on the bulk of the editorial work. Mr. Kennedy's breezy *South End Almanac* will be remembered.

The little weekly is shrewdly compounded of local personal news and an informal array of social information. "We hope," writes Robert A. Woods of South End House, "to present the meaning and services of the various agencies largely in personal terms, but in a way that will really in-

terpret them. We have had an increasing feeling that their services were more and more being accepted and understood by the people of the district as part of its intrinsic life, of which they could be proud and in which they could participate. The reception accorded the paper thus far indicates that this is really true."

The paper began its career with several hundred subscribers and several hundred copies of the first number were sold on the news stands. At least one experimental year of publication seems to be assured. Mr. Woods interprets the enterprise thus:

"I think the paper represents a new experiment in tracing and encouraging the varied processes of community reconstruction with direct and continuous appeal reaching out to people of the community at large.

"The reaction upon the social workers themselves will, we believe, be very valuable, both in stirring them to a more personal, more folksy attitude in first-hand relations, and in casting a larger, more dominant perspective in which their plans are to be worked out.

"We can already see many ways in which new types of persons, with fresh ways of approach, can be wrought into the district scheme of service through the demands and the opportunities which the paper will present.

"It is certainly true that the scheme of community organization, in all its phases, must find ways both of knowing the community in its entirety and of making the comprehensive appeal to it. We say a great deal to indicate that these two things are being done: but it is nearly always sadly evident that they are not. The little paper, we feel, is likely to be a really valuable instrument toward 'seeing truth steadily and seeing it whole' in neighborhood terms."

—*Survey*, January 15, 1925.

CHRISTIAN DAILY NEWSPAPER¹

The following report was adopted:

"That the wisdom and expediency of publishing a daily newspaper of the Methodist Episcopal Church, or the wisdom or expediency of publishing an Interdenominational Newspaper in co-operation with other religious denominations be referred to a commission of five to be raised by the Book Committee to make a thorough investigation and report to the Book Committee, which committee will take such further action as they think best."

AN EDITORIAL OPEN LETTER TO THE
NEWSPAPER PROPRIETORS
OF CHICAGO

GENTLEMEN: We cannot doubt that, as citizens, you who control the great newspapers of Chicago share with all your intelligent and respectable neighbors a grave concern for the evil effects which the press is having upon the moral life of the community. You are citizens, highly respected citizens, and most if not all of you are Christian churchmen. We are sure that those of you who may be the fathers of boys and girls, deplore, as all morally wholesome fathers in the community deplore, the fact that the youths of your own households are subject to the baneful impressions received from a daily picture of the world which distorts reality by exaggerating the vulgar and criminal aspects of society. We believe that you would find the greatest satisfaction in discovering a way by which your newspapers could be lifted to the moral level of your own personal character, where their enormous service to society could be

¹ From the account of the proceedings of the General Conference of the M.E. Church held at Springfield, Mass., May, 1924. Published in the *Northwestern Christian Advocate*.

rendered without the pernicious alloy of the false and indecent which has come to be so large an element in modern journalism. . . .

We know that the apology often made for the vulgarity and scandal which bulks so large in the press is that this is the sort of thing the public wants. That there is some truth in this no one would deny; but you must concede that at least a considerable proportion of this demand is the creation of the press itself, which has fed the baser appetites of the public until it keeps asking for more and still more. Thus there has been set going a vicious circle of supply and demand which cannot be broken except by a moral appeal. This moral appeal can be made to the public to refuse to buy or read the newspapers—a practical impossibility, as we cannot get along without the inestimable good which your great papers contain. The moral appeal can also be made to you, the makers of the newspapers, to revise and reconstruct your theory of news in a fashion that will change the whole countenance of the press and make it a true reflector of the world of reality in which both its proprietors and its readers live. This latter appeal is the purpose and substance of this open letter to you. We write not in any spirit of mere condemnation, but with some degree of imaginative understanding of the enormous difficulties that stand in the way of any change. It is our desire to face the situation with you and to make a definite proposal which we believe will commend itself to you as offering a way out. . . .

Our proposal is this: That you, the proprietors of the daily press of Chicago, agree together upon a united shift in news emphasis for one month. Any one of you to whom this letter comes can arrange a meeting of your entire group; we have faith to believe that no one of you would remain away from it. In such a meeting it could be decided

that all the newspapers of Chicago would for thirty days "play down" crime, bestiality and the sordid aspects of life, and "play up" those really significant events and constructive activities that make citizenship in such a city and such a land a high privilege. This is not a matter of any hard and fast rules; it is nothing more than a month's trial of a reversal of your present theory of news. . . .

The whole nation, aye, the whole world would be keenly interested in what you were proposing to do, and in watching you do it. Twenty years ago, Dr. Charles M. Sheldon advanced the circulation of the *Topeka Capital* from 35,000 to 375,000 by a week's experiment in clean journalism. Mr. Sheldon was an amateur; he worked with meager facilities in a small Kansas city. What could the newspapers of Chicago not do if they devoted their enormous resources to a common adventure in this realm! Even if the experiment should fail of any permanent modification of your theory and policy of news it would be financially profitable. But, gentlemen, we are convinced that it would succeed in both ways, financially and journalistically. You would discover a treatment of news so successful and so rewarding that nothing could induce you, at the end of the experimental month, to go back to the old level.—EDITORS, *Christian Century*, January 29, 1925.

A COMMUNITY NEWSPAPER?

As editor of the *San Jose* [California] *News*, it seemed to me, I occupied a position repugnant to all my social and political theories. I was a chancellor responsible only to an irresponsible monarch, the proprietor of the paper. He had come into the town, and, because he possessed a certain amount of money, he had suddenly become autocrat of this long established newspaper, this important piece of public property. What right had he to do this, or to follow his

whim and make me an editor? Had he not been a liberal, he would not have made me editor. But what right had liberals, any more than conservatives, to be absolute monarchs or chancellors chosen by absolute monarchs?

After consultation with H. L. Baggerly, the owner of the paper, we announced editorially what we called the Community Editorial Plan. Every important opinion-group in the community was invited to elect an associate editor of the paper. These associate editors were to represent their respective groups in the community editorial column, which was to be the leading feature of the editorial page, occupying the position of honor previously assigned to our own editorials. The editor's column was to be shoved off to a less prominent position on the page, and was to be in smaller type. It was my theory that for a considerable time the chief function of the editor's column would be to explain and perhaps defend the community editorial column, as I realized that there was much educational work to be done before the business management of the paper, the advertisers, the subscribers in general and the opinion-groups in particular would grasp the plan fully.

What were my troubles in administering this scheme? Well, in the first place there was the daily job of seeing to it that the associate editors turned in sufficient copy to fill the community editorial column.

At first I found the labor unions surprisingly apathetic, in view of all their criticism of the press. But when the prohibition problem came up in a state election the associate editor of one of the labor councils came suddenly to life, and commenced writing vehement denunciations of the dregs. Then another labor associate editor was a communist, and commenced writing some very radical editorials. It was here that I lost my nerve, and acted far more like the chancellor of an irresponsible autocrat than the premier of

a constitutional monarchy. I read one editorial which the communistic labor man had turned in, and I shuddered to think what some of our leading conservatives would think of it. . . .

I did finally persuade the labor man to eliminate one paragraph, and, although he protested that the editorial was ruined, the fact remains that our subscribers were treated next day to a thousand-word advocacy of pure communism, in ten-point type, two columns wide. I never heard a word of complaint, and have later come to believe that I should not have heard any even had the offending paragraph been printed.

Then an associate editor who was a Protestant pastor and an associate editor who was a Catholic priest commenced pouring hot shot into one another on the issue of religious education. . . .

We finally let the community editorial column subside, but it was not because of any interference from advertisers, or because the plan had proved unpopular with our subscribers. We let it lapse for the very lazy but very human reason that we discovered it would take all of one skilled diplomat's time to keep after the associate editors for their copy and to adjust disputes arising between associate editors. And at the time there were so many routine problems pressing on us that we lacked the vision to realize that it would have been well worth while to devote one skilled man's entire time to the nursing of the project. The associate editors, left to themselves, gradually wrote less and less and finally nothing at all.

But despite this somewhat pallid external conclusion, we had reaped great and deserved benefits from the plan. There had arisen in the community a very definite feeling that our paper stood for fair play and free speech and free press to an unusual degree. This feeling still persists. . . .

It seemed to me then, and it still seems to me, that the community newspaper plan conserves the best features of private proprietorship, that is, initiative, profit-rewarded enterprise, and simple swift decisions on financial and technical details, at the same time that it confers the benefits of public democratic participation in one of the most important processes of modern life.—ROBERT LOUIS BURGESS, *Survey*, November 15, 1924.

CAN THE PUBLIC HELP JOURNALISM OUT OF THE WOODS?

Is it hoping too much that journalism should be made more serviceable to the public by the erection within itself of some such structure as holds up each of the other professions: an authority to say who may get in; an authority to say who must get out?

The public has never been backward in its criticism of the press, and today everybody is ready to tell offhand what is the matter with the newspapers. However justified this criticism may be, most of it is misdirected. It is aimed, that is, at the symptoms rather than at the fundamental causes. . . .

Obviously, any improvements in journalism are to be accomplished by the same influences that bring about improvements in people. Such influences as associations, legal restrictions, standards, criticism, education—a mixture of candy and the rod. . . .

Codes of ethics have been adopted by most newspaper organizations. Sometimes they are painstakingly constructed and considered seriously. Sometimes they are little more than a gesture. None of them is dynamic in the sense that violations of the code are punishable. Almost never is a case of malpractice brought before any association, there being no machinery for handling such a case, no procedure

laid down, no legal backing. But it cannot be doubted that codes of ethics exert an educational influence—as is their purpose.

Criticism by the public is another constructive influence. It is sometimes ignored, sometimes resented, occasionally weighed judiciously by the editor. But never is the editor oblivious to it. In the degree that it is intelligent criticism, it reaches its mark. Its influence is never failing, since criticism is never failing and since, with a better understanding of the newspaper, criticism has become more intelligent.

Leadership by individual newspapers which exemplify sound fundamentals of conduct has had its part in betterment and will continue to do much to help guide the procession.

Educational influences growing out of the accession to journalism of greater numbers of college men and women, and more recently men and women from schools and departments of journalism, are to be taken into account—and will inevitably count for more in the near future.

These four or five major factors in shaping the future of the press are recognized and approved, for the most part, by the press itself. They are admitted to be constructive. Various suggestions along other lines are not so recognized. Among these are:

1. The publication of official newspapers to serve as pace-makers for the others. The much-criticized *Official Bulletin* published during the war, and the unsuccessful experiment with the *Los Angeles Municipal News*, and other similar ventures, have tended to discredit all such attempts in the eyes of the press and the public alike.

2. The endowment by wealthy men or groups of men or organizations, of newspapers calculated to serve as models. This plan has hardly received a fair tryout. It seems

doubtful that any such tryout can be expected in the near future in view of the fact that millions of dollars would be necessary to endow a newspaper large enough to test the plan.

3. Demonstrations of the ideal in journalism by ministers or others editing a newspaper for a short period. The demonstration made during a period of a week by Dr. Charles M. Sheldon, who edited the *Topeka Daily Capital*, probably attracted more notice than any other, because of the prominence of the man.

One newspaper called by its publisher a "Golden Rule newspaper," lived twenty-one years, but failed to make a great impression upon journalism. Another daily paper launched as a Christian newspaper in Chicago endured for a few months, but was then suspended with an announcement of insufficient support. Nevertheless, it must not be forgotten that the ideal in journalism is being approximated, here and there, every day and is having persistent influence for betterment. . . .

How can any editor who is concerned about the influence of the press be indifferent to this problem? It lies at the foundation of his influence. The public is not satisfied with its newspapers. It does not acknowledge their leadership, however much it may be unconsciously led. Journalism, as a profession, is lost in the woods. It is the editor's business to find the way out. It is the privilege of the public to help him to do so.—L. N. FLINT [head of Department of Journalism, University of Kansas], *Christian Science Monitor*, May 8, 1925.

SEGREGATION OF CRIME NEWS CALLED SUCCESS

DES MOINES, IOWA, May 9.—The *Des Moines Register* will continue its policy of segregating crime news on an inside section indefinitely, it was announced here tonight by John Cowles, associate publisher.

The *Register*, a pioneer in the movement of separate treatment of crime news, has met with success in its experiment, it was said, and had received thousands of letters from readers commending its experiment.—*Boston Herald*, May 11, 1925.

COMMENDABLE BANISHMENT

The *Des Moines Register* in banishing all crime from its front page has undertaken one of the most commendable experiments ever tried by a newspaper. The success of the project naturally still hangs in the balance; the theory is still new and untried, but such an innovation certainly deserves all the help that can be given it. Particularly at this time when all news is sensation, and all sensation news, there should be some champion of a better era. The *Des Moines Register* has been the first to take up arms, the first to attempt a remedy.

Murder in three-inch headlines, robbery in packed columns, and sex abuse wherever these are not, have too long hammered their suggestions from the first page. Bury such matters in the inner pages and they lose half their force. Keep them out entirely and the press will be thoroughly respectable, but such a measure will come only with time. The *Des Moines Register* has driven the first wedge.—*Harvard University Crimson*.

CHRISTIAN WORLD- BUILDERS

*A Suggested Plan for a Project for
Young People's Groups*

By
ERWIN L. SHAVER



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A FOREWORD TO YOUNG PEOPLE

The flame of God through your spirit stirs,
Adventurers,—O Adventurers!

Yes, you are adventurers, abounding in life and looking forward joyfully to the opportunities of the new day. With you action counts more than words. You are eager to have your chance to discover, to create and to accomplish. In your own new way you intend to make this a better world to live in. You spurn hypocrisy and demand a creed that can be interpreted in terms of everyday life.

It is these qualities of yours which the author has taken into account in suggesting a program for your young people's group. At first glance it may seem a strange way to organize a course, but as you look more carefully, you will see that it is not just a course of study. In its various sections you will find a program which will call forth your highest and best energy.

With the hope that you will find in this project program that which stirs into flame your spirit of adventure, which furnishes you an opportunity to do the things that count most, and which challenges your highest Christian ideals the author dedicates this little book to the youth of today.

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INTRODUCTION

You have often heard the statement: "This is an age of materialism." How far the assertion is true, we will not venture to say. But, if you look about you, you will see evidences that man is, in many respects, still mastered by the material resources which his growing knowledge has led him to discover. Our age is one of feverish activity and increasing wealth. Our pleasures, our education, our religion—in fact, everything we do—takes its color from the great game being played between man and forces of the earth on which he lives.

To you who are young this game appears most fascinating and it is right that it should. It is easy to see that a fatherly God has given his children for their use a world filled with vast stores of physical and material resources, the major part of which is yet untouched. One who is a Christian must also believe that it is the same Father who has endowed man with the intellect which has the marvelous powers of discovering and remaking, in accordance with divine laws, the abundant raw materials.

But to you, young people of today, we would suggest that it is not enough to believe just these

two facts. The thesis of this course is that the Father-God has also a plan for his world whereby the intellect of man is to work upon the raw materials for the greatest good of all his children. The aim of the program of activities and discussion offered here is to help you interpret and use these resources of the world in the light of the Christian purpose.

GENERAL SUGGESTIONS AS TO ORGANIZATION

1. The problem with which the project deals is one which is most important in the case of young people of both high-school and college age. The group undertaking the enterprise may be confined to those of one age or the other, or in some cases the entire range of ages may be included. In the latter event, care should be taken to apportion the committee work and other tasks to suit individual capacities.

2. A group may be formed for the particular purpose of taking up this program, or your existing organizations may be used. Such organizations may be a young people's society, a Sunday-school department or one or more classes, a club or a summer-conference group. The suggested schedule of meetings is arranged with the thought that the present Sunday-evening meeting of most young people's societies offers the best time for hearing talks or reports, and the morning session of the Sunday-school classes is most adapted to group discussion. The other activities, including preparatory committee work, are left for week-day sessions. If your group is not able to give this equiva-

lent of three meetings a week to the project, the weekly schedule may be abbreviated, provided the same proportionate amount of time is given to the elements of discussion, outside preparation, and special activities, since it is from these features that a large part of the educational value comes.

3. Most groups would do well to arrange for a temporary form of organization to accomplish the purpose of this project. Some of your existing officers, as president and secretary and the devotional committee, may be retained, but other committees will be found necessary (see "Specific Group Activities" and "Committee Work").

4. The plan contemplates that your group choose in addition to their counselor other associates or helpers to assist with various portions of the program. The observation trips, for example, will require some person specially competent to interpret the wonders of nature or the skill of man. While a large part of the informational material for the Sunday-evening meeting can be obtained and presented by the younger members, some of the topics need mature thought, and older friends may be called in. Your pastor should have a fitting place as an associate in the enterprise. Nature lovers, scientists, men of achievement in various lines and idealists—all these, of course, with the Christian motive in their lives—will make excellent associates.

SPECIFIC GROUP ACTIVITIES, OR SUB-PROJECTS

To carry out the general aim of the project a number of specific activities such as the following are suggested:

1. *Meetings for acquiring information.*—At these meetings the purpose should be to have speakers open up various portions of the general theme and set the group thinking upon them. As far as possible, the young people themselves should take the lead in presenting this material. Some of the more difficult problems may need adult presentation. In the case of others, the young people can confer with older friends in gathering their facts. A series of possible topics is given under "Suggested Programs," A.

2. *Meetings for discussion.*—After the group have heard speakers and reports and in some cases have made visits of observation, they should thoroughly discuss the problem presented with an endeavor to come to some Christian solution of it. The leader should have charge of this meeting, and the speaker who opened up the topic with a talk should be present to answer questions and give further explanations where necessary.

NOTE.—Under "Suggested Programs," A, the Sunday-evening hour is given to topic presentation and the next Sunday-morning hour to the discussion. Some groups may prefer to have the talks given in the morning and the discussion in the

evening. Groups having time for but one Sunday meeting may do both at the one session, but should take care to leave time for discussion.

3. *Two observation trips.*—*a)* As a midweek activity for the second week, or other feasible time, a trip may be taken for the purpose of seeing and appreciating the wonder and beauty of nature in the form in which God has given it to man. This experience should give reality and impressiveness to the theme of the first Sunday evening, "A Divinely Given World," as well as furnish a basis for the understanding of the entire project. The trip should be led by some person who is a lover of nature and who is particularly qualified to interpret in a way that is pleasing and natural the presence of God in the world of his creation. The precise character of this trip will depend upon local environment.

b) As a midweek activity suggested for about the fifth week, a trip may be taken to some locality where there is shown the marvelous work which has been wrought by man in developing the world's resources. The purpose of this visit is to come to a deeper understanding and first-hand experience of the fact that an intelligent application of the laws of God to material things may produce untold happiness and good for all. The interpreter on this trip should be one who can help the members of the group to appreciate this fact and who is famil-

iar with the particular kind of creative work observed. What is to be seen on this trip also will be dependent upon local conditions.

4. *Stereopticon or moving-pictures.*—The experience of the members of the group may be extended or intensified by holding an exhibition of stereopticon or moving-pictures on the subject of either or both of the trips explained immediately above. In some cases where it is not practicable for the group to take the trip, such an exhibition may serve as a substitute, although not so good a one. The same suggestions as to interpretation and purpose apply. The young people will probably desire to share this evening's program with their older and younger friends in the church and community.

5. *A world-builders' scrapbook.*—More detailed directions for this activity are given under "Suggested Programs," B.

6. *Correspondence.*—It is hoped that the group can arrange to correspond with a number of those who are world-builders at the present time. By writing to persons whom they think belong under this classification and securing from them a statement as to their aim and purpose in their particular work or vocation, the group will be more likely to identify themselves with this high purpose. Answers to their inquiries will furnish excellent material for the topic and discussion

meetings, especially for the Sunday-evening meeting of the tenth week. Further activity of this nature of equal importance educationally is writing letters of appreciation to those who are doing constructive work for a better world. Such letters should be sent in the name of the group, and should prove a great source of encouragement especially to those who are having a struggle to maintain their high standards in the face of un-Christian forces.

7. *A memorial, dedication, or recognition service.*—In order to make this project just as much of an intensive religious experience as possible, it is suggested that place be found for a commemoration service in which the group honors the life and work of some world-builder. Help for planning such a service is given under "Suggested Programs," C.

8. *Programs of worship.*—a) At each of the regular Sunday-morning and Sunday-evening meetings of the group there should be some time at the opening or close of the session for a devotional period. The worship theme easily can, and should, be taken from the topic under discussion, and the activity being carried on at the time. If this is done, its meaning and impressiveness will be increased.

b) An out-of-doors service of worship for the young people or the whole church would be an ap-

propriate program to be carried out in connection with this project in summer in a community having a beautiful nature-spot accessible. Although no place is allotted to such a service in the meeting schedule, it is offered as a helpful addition to the other activities suggested.

c) A closing service of worship for the whole church planned and led by the young people. This is to serve as a climax to the project and deserves the time of a regular church service at either the morning or evening hour. Guidance for planning this service is given under "Suggested Programs," D.

9. *Committee work.*—In order to carry through a portion or all of the foregoing activities the group should appoint committees. If possible, every member should serve on one committee and do active work. The names and share of the work of each of five committees follows:

a) *Committee on Observation Trips:* This Committee is to plan each of the observation trips suggested above, setting the time and place, arranging for transportation and lunch if necessary, and choosing the interpreter for the occasion. Another duty of the Committee will be that of providing for the stereopticon or moving-picture exhibition.

b) *Committee on Records and Summary:* The secretary of the group should be a mem-

ber of this Committee. The duties are (i) to keep a record of the minutes of the meetings, (ii) to gather material for the scrapbook, and (iii) to report to the group at its twelfth Sunday-evening meeting a "Christian World-BUILDER's Creed," a brief summary of the attitude of the group toward the theme of the project.

c) Committee on Correspondence: The work of this Committee is that outlined under "Specific Group Activities," 6, above.

d) Committee on Memorial, Dedication or Recognition Service: The Committee's work is that referred to above under "Specific Group Activities," 7, and explained more in detail below (see "Suggested Programs," C).

e) Committee on Worship: The worship of the group as outlined above should be planned and directed by those on this Committee.

SUGGESTED PROGRAMS

A. SCHEDULE OF MEETINGS

First week

Sunday morning: Discussion and adoption of plan of work

Appointment of necessary committees

Sunday evening: Talk: "A Divinely Given World"

Midweek: Committees meet for organization and planning of work

Second week

- Sunday morning: Topic of previous Sunday evening discussed
- Sunday evening: Talk: "Man's Discovery and Improvement of God's World"
- Midweek: Observation-of-nature trip
Committee meetings and work

Third week

- Sunday morning: Topic of previous Sunday evening discussed
- Sunday evening: Talk: "Barriers to a World after God's Pattern: I. Ignorance of Nature's Laws"
- Midweek: Committee meetings and work

Fourth week

- Sunday morning: Topic of previous Sunday evening discussed
- Sunday evening: Talk: "Barriers to a World after God's Pattern: II. Man's Un-brotherliness to Man"
- Midweek: Committee meetings and work

Fifth week

- Sunday morning: Topic of previous Sunday evening discussed
- Sunday evening: Talk: "Building a Better World: I. Material Improvements"
- Midweek: Trip to observe how man has improved God's world
Committee meetings and work

Sixth week

- Sunday morning: Topic of previous Sunday evening discussed

Sunday evening: Talk: "Building a Better World:
II. The Conservation of Human
Life"

Midweek: Committee meetings and work

Seventh week

Sunday morning: Topic of previous Sunday evening
discussed

Sunday evening: Talk: "Building a Better World:
III. The Growth of Knowledge"

Midweek: Committee meetings and work

Eighth week

Sunday morning: Topic of previous Sunday evening
discussed

Sunday evening: Talk: "Building a Better World:
IV. The Enlarging Circle of
Brotherhood"

Midweek: Stereopticon or moving pictures
Committee meetings and work

Ninth week

Sunday morning: Topic of previous Sunday evening
discussed

Sunday evening: Talk: "World-Builders of Bible
Times"

Midweek: Committee meetings and work

Tenth week

Sunday morning: Topic of previous Sunday evening
discussed

Sunday evening: Talk: "World-Builders of Today."
Report of Committee on Corre-
spondence may be substituted in
whole or in part for the talk

Midweek: Committee meetings and work

Eleventh week

Sunday morning: Topic and report of previous Sunday evening discussed

Sunday evening: A Program entitled "Honoring a [the] World-Builder [s]." In charge of the Committee on Memorial, Dedication, or Recognition Service

Midweek: Committee meetings and work

Twelfth week

Sunday morning: Service of previous Sunday evening reviewed in the light of its value to members of the group

Sunday evening: Report of "A Christian World-Builder's Creed" by Committee on Records and Summary
Discussion of report and adoption of final form of creed

Midweek: Committee meetings and work

Thirteenth week

Sunday morning: Final plans for church service reported by Worship Committee.
[NOTE.—If the meeting time of group is after church service hour, this business will have to take place at previous Sunday-evening meeting]

Sunday morning: A service of worship for the entire church in charge of the young people. Theme: "Building a World after God's Pattern" [see "Suggested Programs," D]

Sunday evening: A testimony meeting: "What I Have Gained from this Project"

B. A WORLD-BUILDERS' SCRAPBOOK

1. The making of this book is suggested as one of the activities of the Committee on Records and Summary. It is quite likely that other individuals and groups in the church can be enlisted to help in various ways, especially in gathering materials. The book may be made from a printer's "dummy" secured from a publishing-house, or the ordinary loose-leaf book can be used. Some groups may prefer to secure heavy paper and make their own, including the cover. Binding and lettering may be done by those of the group or others in the church with special talent in this direction.

2. Some of the materials which may be put in this book as a record of the project are as follows:

a) Copies of all the information describing the work of the group, such as the names of officers and committees, the minutes of the meetings held and copies of the various programs put on.

b) Copies of the papers or reports prepared by speakers and committees. Where talks are not formally prepared, brief outlines may be substituted.

c) Clippings of magazine and newspaper articles bearing on the themes of the project.

d) Pictures from the papers and magazines and those taken by members of the group on the observation trips or given by friends, which relate to the work or theme of the project.

e) A collection of Bible references and quotations which help to interpret the task of world-building in Christian terms.

f) Quotations of poetic and prose literature bearing on the theme, including hymns.

g) A copy of the "Christian World-Builder's Creed" formulated by the Committee with the help of the group and used as a portion of the service of worship with the whole church. This creed would deserve a place in the front of the book and might be carefully and artistically done by someone having special ability in lettering.

h) A concluding portion of the book might contain autographed testimonies of what each member has personally gained from the experiences of the project.

3. This scrapbook or record of the project should be on exhibition in the church at the Sunday-morning service led by the young people and at other times so that it may be inspected by the friends of the young people. It should serve as an incentive to younger groups to do better work and remind the older friends of the part played by young people in the life of a church. After a reasonable period of exhibition it may be placed in the school library as reference material for other classes and societies working at projects of a similar nature.

C. A MEMORIAL, DEDICATION, OR RECOGNITION
SERVICE

1. The purpose of some such service as the name above suggests is twofold. From the standpoint of this project its purpose is to provide a more real and intense experience of what it means to be a builder of a world after God's pattern. It is thought that after planning and carrying through such a service as this, one will be more likely not only to honor the person who strives to make a better world, but to find himself committed to assisting in that task. From the standpoint of giving honor where honor is due, it is only right that some form of recognition by young people should be given to those whose service is too often overlooked. Thus it is seen that the meeting of a real need is at the same time an opportunity to learn.

2. The time suggested is the evening meeting of the eleventh Sunday. It is thought that such a specific service of recognition would logically follow the topic of the previous Sunday, "World-Builders of Today." However, if another time is better for this service, it should be used. More than likely such a service would be one in which the entire church or community would like to participate, and a regular morning, evening, or mid-week church-service hour could be utilized.

3. There are three possible directions which the service may take, namely:

a) A memorial service in which the purpose is to recall the service performed by some deceased world-builder.

b) A dedication service in which tablet, honor roll, picture, Christian flag, drinking fountain, article of furniture, or other gift is unveiled or presented to the church in honor of the services of a dead or living world-builder.

c) A service of recognition for some living servant of humanity to whom is given a special gift of appreciation, a medal, or signed testimonial.

4. The person to be honored may be, as suggested, one who has died or is still living. He may be from the immediate locality, where prophets are too often without honor, or someone from without the community. He may be a martyr to science for the good of mankind, a champion for political or civic righteousness, a devoted and sacrificial public servant, a hero of the commonplace things, or a long-forgotten prophet whose ideals were scorned in his day but are now becoming accepted as the Christ way of living. The important qualification for recognition is devotion to the ideal of a Christian world-builder.

5. The program for the service will be dependent upon its precise nature. It should include specially prepared prayers, appropriate hymns, a testimonial or dedication service, talks, and an op-

portunity for the young people to pledge themselves to be world-builders.

D. "BUILDING A WORLD AFTER GOD'S PATTERN"

A service of worship for the entire church in charge of the young people.

See that thou make all things after the pattern showed thee in the mount.—Heb. 8:5.

1. This service should come as the climax of the project in which the young people share their past experiences and views with their older friends and dedicate themselves publicly to the task of building a world after God's pattern. The Committee on Worship should plan the service and take charge of it. Either the chairman of this Committee or the president of the group should preside. All the features of the service except the sermon are to be the work of the young people.

2. The music should be particularly appropriate to the theme. Hymns expressive of God's creation and his revelation of himself in nature, hymns of missionary and social-service thought, and hymns which are answers to the challenge of service in the name of Christ are fitting. Note especially "This Is My Father's World" and "O Beautiful for Spacious Skies." It is quite possible that the committee may wish to compose a special hymn for the occasion, utilizing the talent of some young person of poetic mind, and singing it to a familiar tune.

3. The prayer also should be prepared beforehand by the Committee and be centered upon the theme of the occasion.

4. The sermon by the pastor should take the form of a challenge to use the resources God has given man in such a way as to make possible the Kingdom of Heaven on earth. As text and Scripture the following passages among others will be useful: Heb. 8:5 (Exod. 25:40); Rev. 21:1-7; Ps. 8:3-8; Gen. 2:5; Mic. 4:1-5.

5. Following the sermon the group should answer the challenge contained in it with the "Christian World-Builder's Creed" to which they have agreed. This may be done by having it read by the secretary or repeated by the entire young people's group in concert, the group standing in either case. Printing the creed on the church calendar and making a special poster of it to hang in the vestibule of the church will also be effective in bringing it to the attention of the church members.

Oh, no! a thousand cheerful omens give

Hope of yet happier days, when dawn is nigh.

He who has tamed the elements shall not live

The slave of his own passions; he whose eye
Unwinds the eternal dances of the sky,

And in the abyss of brightness dares to span
The sun's broad circle, rising yet more high,

In God's magnificent works His will shall scan,
And love and peace shall make their paradise with man.

—WILLIAM CULLEN BRYANT

INSURING CHRISTIAN EDUCATION VALUES

Such a project as this may or may not result in outcomes which show that education has taken place on the Christian level. It is quite possible for a group to carry out a large proportion of the work outlined here and be little different as a result of the experience. Your leader, who would have his young friends develop into more effective Christian world-builders, should study the plan carefully and note again the points of emphasis under the opening portion, "The Purpose of the Project." As he plans and works with his young people he should keep in mind especially the directions below:

1. Since the educational value to the young people will be in direct proportion to the interest they take in the activities and the effort they put forth to accomplish them, it is necessary to see that the plans finally made and the program carried on are adapted from these suggestions in such a way as to fit local conditions. Even though but a small portion of the program here suggested is finally carried through, this guide plan of the author will have been amply justified if only local groups are set to work at the problems which confront them as a result of its stimulation.

2. Activity by the members of the group must be the final criterion of growth on their part.

Hence it is an ineffective method to have a series of talks or lectures by older persons, no matter how intelligent and inspirational they may be, and allow the activity to end because the members of the group have "received something helpful." Absorption is a weak substitute for an active pursuit of truth. It is the latter which is intended here; for this reason organizing the group for action, the outlined committee work, and the several programs and sub-projects are as essential as the Sunday-evening informational talks, and should have a very large place in the total program.

3. The project can be kept alive and have greater educational value if stress is laid upon the use of events, materials, and experiences which have a local interest, which are near in point of time and have personal meaning for the young people. For example, in the service of recognition suggested, honoring the Christian devotion of a local fireman, policeman, or other public servant within the immediate community may not seem so natural from one standpoint, but it will be of far more educational value in actually changing the lives of those carrying through the service than honoring David Livingstone or Abraham Lincoln, fitting as services of the latter type may be on occasion.

4. The largest possible use should be made of older friends in the church to serve as associate

leaders in connection with this project. They may give some of the talks and serve as interpreters on the trips. The object of using them, aside from the fact that they have the necessary experience and can give the young people just what they are seeking, is to connect the young people's group with the larger life of the church. While it is necessary to have many programs of work and study for the age-interests of young people, it is vital that sharp gradation should not produce a lack of unity in the work of the church as a whole.

5. The opportunity which the worship element offers in the project at a number of places to clinch ideas and plans for activity which are in the Christian direction should not be overlooked. The spiritual nature of this project can be brought to the focal point of consciousness time and again by effective direction of worship. Some of the themes offered may lead to discussions which are interesting but too materialistic when divorced from worship.

6. At two meetings of the group suggestions are given for looking back over what has been done and evaluating it. It is thought that such a review of an activity conserves the "lessons" learned, whereas too often this final finishing step of a project is omitted. Under the guidance of a wise leader such a testimony meeting should have much of worth.

7. Above all, it is necessary that the members keep in mind throughout the project the Christian ideal in contrast with the usual conceptions of the use of God's world. In the talks, the discussions, the observation trips, the scrapbook, the pastor's sermon, the "Creed," and in all the other work the distinction should be drawn, carefully but in the right spirit, between the too-frequent materialistic viewpoint and that of Christ. This is the supreme value of the entire project, and is its only justification for offering it in a church-school curriculum.

NOTES

This and the following blank pages are left for copies of programs, outlines of individual papers, committee reports, discussion notes, reports of findings, and other relevant material.

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REFERENCE AND SOURCE MATERIAL

The classified material which follows should not be considered by the group and the leader as the only source of help in carrying forward the activities suggested in the foregoing plan. Nor is it even the best material, since, as has been repeatedly stated above, personal observation and investigation with emphasis upon local and timely problems and the use of fresh articles appearing in the magazines and newspapers are more likely to give a real growth-experience than book material, even the most scholarly. The leader and members of the group should be on the watch for such material of immediate interest. They should enlist the aid of the local librarian, the pastor, and others with special interests, as scientists, physicians, builders, and naturalists.

The inclusion of this typical source material has been made possible by the kindness of the several publishing-houses in allowing the quotation of the specified sections from their publications. The author takes this occasion to express his appreciation and thanks.

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But if science stands for knowledge, for carefully sifted and tested knowledge, what more is needed? May we not trust that such knowledge will be utilized as need for it arises? What need is there for religion in a fully scientific world? Will not science be able to satisfy also the ethical and philosophical desires of men which have hitherto been satisfied by theology and religion? The answer is plainly that the problem life presents is much more than a problem of knowledge. It is even more a problem of motives and of will attitudes—of aspirations, desires and determinations. The human world is governed not alone or mainly by thought, but even more by emotion. Knowledge alone does not suffice to motivate the human will in a socially right direction. We have, also, to find a way of diffusing among men right aspirations and right desires—right emotional attitudes—before we can be sure that they will use knowl-

other things. But enough of this for now. I am not at all
satisfied with the present state of the world. It is not the
presently expected state of the world. At the last meeting
of the Society of Friends, I was the highest person and
most active and strong which we have. But we are not
at all well. I am sorry. It is not the present state of the
world, and not at all the same. The present state is the
state of the world, it is not the present state and it
is not the present state of the world. It is not the

[illegible]

Now, however, the heart of national reconstruction is in coming to a better will that national unity. Moreover we think that we are close to the Master of the universe, an immense influence is toward them of experience that may be between the day and night, when the sun will disappear again. The will be here, as it has been, as it is now, that we are not giving substance to faith will be an experience proper for the world of God and earth together. A way and living alone before the will of God is something to be achieved, but entire liberty to the will of

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God as something to be achieved. To be resigned to evil conditions on this earth is in our eyes close to essential sin. . . . The most conservative of us so hates the colossal abomination of the liquor traffic, that we do not propose to cease our fight until victory has been won. We are belligerently unresigned. Or when militarism proves itself an intolerable curse, we do not count it a divine punishment and prepare ourselves to make the best of its continuance. We propose to end it. Militarism, which in days of peace cries, Build me vast armaments, spend enough upon a single dreadnaught to remake the educational system of a whole state; militarism, which in the days of war cries, Give me your best youth to slay, leave the crippled and defective to propagate the race, give me your best to slay; militarism, which lays its avaricious hand on every new invention to make gregarious death more swift and terrible, and when war is over makes the starved bodies of innumerable children walk in its train for pageantry,—we are not resigned to that. We count it our Christian duty to be tirelessly unresigned.

Here is a new mood in Christianity, born out of the scientific control of life and the modern ideas of progress, and, however consonant it may be with the spirit of the New Testament, it exhibits in the nature of its regulative conceptions and in its earthly hopes a transformation within Christianity which penetrates deep. Progressive change is not simply an environment to which Christianity conforms; it is a fact which Christianity exhibits. . . .

Moreover, this development, so plainly recorded in Scripture, was not unconsciously achieved by the drift of circumstance; it represents the ardent desire of forward-looking men, inspired by the Spirit. The Master, himself, was consciously pleading for a progressive movement in the religious life and thinking of his day. A static religion was

the last thing he ever dreamed of or wanted. No one was more reverent than he toward his people's past; his thought and his speech were saturated with the beauty of his race's heritage; yet consider his words as again and again they fell from his lips: "It was said to them of old time . . . but I say unto you." His life was rooted in the past but it was not imprisoned there; it grew up out of the past, not destroying but fulfilling it. He had in him the spirit of the prophets, who once had spoken to his people in words of fire; but old forms that he thought had been outgrown he brushed aside. He would not have his Gospel a patch on an old garment, he said, nor would he put it like new wine into old wineskins. He appealed from the oral traditions of the elders to the written law; within the written law he distinguished between ceremonial and ethical elements, making the former of small or no account, the latter all-important; and then within the written ethical law he waived provisions that seemed to him outmoded by time. Even when he bade farewell to his disciples, he did not talk to them as if what he himself had said were a finished system: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth. . . ."

This principle of God's unrecognized presence applies to a special group of people that has been growing rapidly in the last few years: the men and women who give themselves with high spirit to human service in science or philanthropy but who never think of attributing their service or love of truth to religious motives. To this group belong many of our scientists. They give themselves no rest, seeking for truth which will help human need. In obscure and forgotten laboratories to-day they search for remedies for ancient, lamentable ills. They make it a point of professional honour not to take profit for themselves when they

have succeeded, but to give freely to the world the knowledge they have achieved. The pulpit has often quarreled with the scientists. Let the pulpit honour them for their amazing outpouring of service to the world. To this group also belong many of our philanthropists, to whom sacrifice for the common weal has become the moral equivalent of war. Yet often these men and women, useful public servants of the generation as they are, do not know God. They are great spirits. Let us not pretend that they are not. They are making a deep and beneficent impress upon their own times, and our sons and our sons' sons will rise up to call them blessed; yet they do not know God. What are we to say of such men and women? You know what some people do say about them. They use them as arguments against religion. They say, See these fine men living without God. That is an utter fallacy. They are not living without God. They only think they are. They are the supreme examples of the work of the unrecognized God. One wishes that those men and women would recognize God. God can do much more through responsive than through unresponsive lives. But we may not say that they are living without God. There, in the center of their life, in the ideals they work for, in the service they render, in the love they lavish, in the mission that has mastered them, there *is* God. . . .

There is, then, no standing-ground left for a narrowly individualistic Christianity. To talk of redeeming personality while one is careless of the social environments which ruin personality; to talk of building Christ-like character while one is complacent about an economic system that is definitely organized about the idea of selfish profit; to praise Christian ideals while one is blind to the inevitable urgency with which they insist on getting themselves expressed in social programs—all this is vanity. It is deplor-

able, therefore, that the Christian forces are tempted to draw apart, some running up the banner of personal regeneration and some rallying around the flag of social reformation. The division is utterly needless. . . .

Henry Ward Beecher once said that a text is a small gate into a large field where one can wander about as he pleases, and that the trouble with most ministers is that they spend all their time swinging on the gate. That same figure applies to the entrance which many of us made into the Christian experience. Some of us came in by the gate of personal religion, and we have been swinging on it ever since; and some of us came in by the gate of social passion for the regeneration of the world, and we have been swinging on that gate ever since. We both are wrong. These are two gates into the same city, and it is the city of our God. It would be one of the greatest blessings to the Christian church both at home and on the foreign field if we could come together on this question where separation is so needless and so foolish. If some of us started with emphasis upon personal religion, we have no business to stop until we understand the meaning of social Christianity. If some of us started with emphasis upon the social campaign, we have no business to rest until we learn the deep secrets of personal religion. The redemption of personality is the great aim of the Christian Gospel, and, therefore, to inspire the inner lives of men and to lift outward burdens which impede their spiritual growth are both alike Christian service to bring in the Kingdom.—HARRY E. FOSDICK, *Christianity and Progress*. Revell.

III. THE GROWTH OF KNOWLEDGE AND MATERIAL IMPROVEMENTS

The members of the group should have no difficulty in finding an abundance of material which

bears upon the remarkable progress being made in the discovery and creation of physical improvements. Practically every book, magazine, and newspaper contains the announcement of some new invention which illustrates man's conquest of the forces of nature and the application of scientific principles to the improvement of the physical world. Harcourt, Brace and Company have recently published a series of one hundred and fifty articles by Edwin E. Slosson and others, in a volume entitled *Keeping Up with Science*, which are intended for the non-technical reader and give one a good idea of what modern science is accomplishing. The following news items and editorials from the press are suggestive and typical of a vast range of material available to the members of the group:

WHAT WE OWE TO OUR CHEMISTS

It must mean something when more than a thousand experts in chemistry, representing all sections of the United States, can spend a week in convention at Baltimore describing the achievements of their science and formulating plans for its future. One thing it means is devotion to work which has many prosaic features, for the chemist, as Senier tells us, must often "stand over furnaces on a hot day, it may be, burning minute quantities of white or brown powders in long tubes; must watch uninviting liquid for crystals which are very slow to appear, must separate liquids from colored solids—an operation which often interferes with the beauty of the fingers; and must inhale odors that may be of the violet or meadow-sweet variety, but usually

are not." Yet the man who thus gives himself unsparingly is content if he can but add even a single contribution to the knowledge which is yearly increasing the efficiency of our industries, lessening the risks we run from disease, and adding to the comfort of our homes.

Among the recent discoveries now being described at Baltimore are several in which chemistry has been closely associated with physics, among them novel industrial applications of radium, the use of ultra-violet rays for the sending of signals by invisible light, and improved methods of transmitting photographs by wireless. Only the other day it seemed that we had reached a sort of limit with the wonders of radium. But with the announcement of the discovery of "radon" new marvels and utilities are opened up. Radium, it is true, has a long life, losing only half its weight in 1,700 years; radon degenerates to the same extent in about four days and costs as much as \$5,000,000 an ounce to produce. But its increased activity makes its employment for cancer treatment cheaper: The experts have found that from \$25 to \$50 worth of it can be used for conditions which would require the application of from \$2,000 to \$4,000 worth of radium.

By far the most widely interesting of the triumphs announced at Baltimore is that of the discovery of fadeless dyes for cotton. Hitherto we have been largely dependent in this field on processes perfected in Germany. But through the work of chemists employed in the color trade laboratory of the United States' department of agriculture America has been definitely freed from this kind of "foreign domination." "The American manufacturers and vat dyers," says the report of the American Chemical Society, "now have at their disposal cheap and pure products with which to build up the complex-molecular character of the colors, and which give the brightest shades and the most

permanent colors yet made." In 1916 and 1917 great waste was entailed in the replacement cost for clothes and draperies; today, without needing to import from abroad we have "sun-fast" and "no-fade" clothes of our own. The American household is thus benefiting greatly from what are called "the cheaper intermediates for dye manufacture," and the American makers of them are said to have already realized savings aggregating millions of dollars. Chemistry is thus evidently living up to its traditions, and the scientists assembled at Baltimore are plainly in the mood to make it more worth while than ever.—Editorial, *Boston Herald*, April 8, 1925.

BOMBAY BUILDING STUPENDOUS DAM

INDUS IRRIGATION PROJECT DWARFS BIGGEST IN
UNITED STATES

The world's largest dam, the central unit in an irrigation scheme so vast in its conception as to make even Americans, who are accustomed to gigantic irrigation and engineering projects, marvel at its immensity, is being built on the Indus River in India. American Government irrigation works in Western States, such as the Roosevelt dam, seem small in comparison to the Indus River project near Sukkar, in the province of Sind.

The Indus dam, which will be known as the Lloyd barrage, in honor of Sir George Lloyd, Governor of Bombay, will be nearly a mile long. Two bridges will be built upon it, one at a low level slightly above the alignment of the river banks and the other at a high level. The railings of the high level bridge will be 770 feet above the foundations, or as high as the tower of the Woolworth Building in New York. The foundation stone of the dam was laid on October 24, 1923, and 20,000 workers are employed, but the project will not be completed, even under favorable working conditions, until June, 1930.

Then the work of regulating and conserving the flow of the Indus by means of sixty-six massive steel gates, each weighing fifty tons, will be possible. While the dam is being built another army of workers is busy constructing a gigantic network of canals which will carry water over an area almost as great as England.

Immediately above the dam seven canals will carry the silt laden waters of the Indus over wide areas of the province of Sind. The Rohri Canal will be 205 miles long with 2,300 miles of branches. The central rice canal, 87 miles long, will irrigate 50,000 acres of the finest rice growing land in India. Similar waterways will radiate in all directions from the central reservoir. Three of these canals will be wider than the Suez Canal.

When the Lloyd barrage is finally completed, the Province of Sind, through which the lower Indus flows, is expected to share the prosperity of the Punjab, which is due mainly to the successful irrigation of the upper reaches of the river. Vast areas of arid desert land will become rich fields of rice, cotton and wheat; there will be large movements of natives from the densely populated districts of India, and the sparsely inhabited banks for 300 miles along the lower course of the Indus will become a hive of industry and form another great granary for India and the British Empire.

The whole scheme is being financed by the Government of Bombay, the estimates calling for \$60,000,000, of which \$17,500,000 will be spent upon the dam. It is calculated that the net annual profit to the Government will be 14 per cent.—*Boston Herald*, February 6, 1924.

SCIENTISTS AT PHILADELPHIA

Benjamin Franklin was born more than two centuries ago in a house on Milk street, Boston. What would he think were he alive today and able to take part in the centennial

celebration of the Franklin Institute, erected as a tribute to him and this week the centre of scientific interest in all parts of the world? Himself an inquirer into nature's secrets, he was the first to demonstrate that electricity is the same, whether produced by friction or flashed forth from a thunder cloud. But how far we have gone since that famous experiment with a kite! What would be in Franklin's mind if, with receiver in hand, he could hear words spoken thousands of miles away, could see our thoroughfares thronged with horseless carriages, apparently "going it alone," and could have looked up at the airplanes which brought us their record of the first world-circling flight?

These are spectacular achievements easily realizable by the "man in the street." The program at Philadelphia covers a vastly larger range: It takes in the progress we have made in antiseptics and antitoxines, in the new surgery, based to some extent on war experiences, and in the tremendous advance which has been made in the campaign against plagues of all sorts. The triumphs of the X-ray have come in, revealing to us the most hidden parts of the human body, and making this discovery alone, as Sir Richard Gregory reminds us, "of the highest significance in the history of humanity." Disclosure has also been made, by the discovery of radium, of the fact that, "could the energy in a ton of it be utilized in 30 years, instead of being evolved at its invariable slow rate of 1,760 years for half-disintegration, it would suffice to propel a ship of 15,000 horsepower, at the rate of fifteen knots for thirty years—practically the life of the ship." And still further wonders must be on the way when Sir Ernest Rutherford can tell us that the atom, which we once thought to be the smallest unit of matter, is really a sort of miniature solar system with a central nucleus and electrons revolving around it.

Add the numerous applications of science to industry

that are being discussed, engineering problems included, and it will be seen that the influence of the centennial cannot be otherwise than far-reaching, alike as a review of progress already made and as a forecast of perhaps even more important developments in the future. That the representation at the institute should include nearly 200 universities and colleges and 96 learned and professional societies in all parts of the world, one of the delegates coming from South Africa, is a matter on which the United States may well be congratulated. Nor is it of less import that from the far away University of Lithuania was received by far the best summing up of the work and hopes of the institute during the hundred years of its existence. "The fellows of the Franklin Institute," says that estimate, "have endeavored to discover physical laws and apply them to realize the material prosperity of their fellow-men, to widen their intellectual horizon and consequently to promote the understanding of nature and life as conditions of human happiness." In what better phraseology could Franklin's own scientific ambitions have been summed up?—Editorial, *Boston Herald*.

ONLY A MACHINE!

Members of the American Psychological Association gathered the other day at Princeton University, fixed their startled gaze on that latest wonder in automatics—a machine which will work out problems and solve riddles. This kind of initiative in machinery, it will be remembered, had its faint beginnings soon after the coming in of the steam engine. In those days a lad named Humphrey Potter was put in charge of a Newcomen, his duty being to open and shut the valves as it slowly went its rounds. Liking play better than work, he tied a rod to the walking beam in such wise that it opened the valve at the proper moment, and closed it, when needful, at another point in the circuit.

Then, in the course of years engines became self-acting in all sorts of ways: today they will shut off steam when the speed is too great or supply more when the pace has slackened down. The supply of coal or oil for furnace is similarly regulated by automatic contrivances and we have automatic presses that print, cut, fold, bind and provide covers in a single operation. Scores of other examples might be added.

Some years ago John Hays Hammond, Jr., displayed before a gathering of scientists his "mechanical dog," capable of strange reactions when played on by light rays. It was mounted on wheels, contained electro-magnets, and at its front end displayed two five-inch condensing lenses that looked "much like large eyes." When a portable electric flashlight was turned on the machine immediately began to move towards the beam and followed it around the room at a speed of about three feet a second. On shading or switching off the light the "dog" would stop immediately, but it kept on its course as long as rays sufficiently strong fell on the lenses, and was described as being "more faithful in this respect than the proverbial ass behind the bucket of oats." The explanation given by the scientists present was similar to that previously offered by Dr. Jaques Loeb to show why moths move into a flame and why birds dash themselves against lighthouses.

It is but a step from reactions of this kind to those which seem to mimic thought itself—from the Hammond automatic to the calculating machines that are now used, not only for dealing with large masses of figures in banks and insurance offices, but also as cash registers on the counters of retail stores. But it is a long step to the Princeton invention, henceforth to be known as the "correlation machine." With fewer parts than the ordinary typewriter it will "figure out" to what extent various crops are de-

pendent upon rainfall or fertilizers in any given area. At college the machine will compute what marks a given student may expect to obtain during the rest of his undergraduate course. It can be looked to for determining in advance whether a young man or woman is capable of doing college work creditably, as well as to what percentage of his full capacity the young man is using his brains. The actuaries are promised aid in calculating the probable duration of any individual life. And if other claims can be substantiated a new era seems at hand for wheels, levers and dial plates.—Editorial, *Boston Herald*, May 30, 1925.

IV. THE CONSERVATION OF HUMAN LIFE

One of the directions in which great progress is being made at the present time is the application of scientific laws to the conservation of human life. The quotations below suggest both some of the advances which have been made and problems which need attention. World-building in the sense of giving mankind "wholeness" of body places an additional responsibility upon Christians as indicated by a statement in one of the editorials below, namely, "the obligation so to arrange the world that living long shall be worth while."

SCARLET FEVER SURRENDERS

Scarlet fever is the latest addition to the list of surrendering infectious diseases. It is hoist by its own petard. The bacteria which cause it can now be made to form their poison (toxin) in sterile broth which, after re-sterilization, can be used to inoculate human bodies, a small inoculation revealing whether any given person is immune to the dis-

ease while a larger one can be used to immunize any non-immune for a period of a year and a half. Also by inoculating a horse with this toxin an antitoxin can be recovered from the horse's blood which is effective in curing acute scarlet fever cases.

The credit for these discoveries, made only after long years of scientific work, belongs chiefly to Drs. George F. and Gladys H. Dick, of the John McCormick Institute for Infectious Diseases in Chicago. These trained investigators have done the unusual thing of having discovered and developed, all in one grand clean-up, a test for susceptibility, a means of immunization and a curative remedy for a long dreaded disease. All honor be theirs.

It is little wonder that the average span of human life is increasing; that more people are living longer than in former years. The means of fighting infectious diseases are steadily developing. One after another, these fatal plagues are succumbing to science. A few are still resisting strongly. But their time will come. They are doomed.—VERNON KELLOGG (*chairman, National Research Council*), *Boston Herald*, May 28, 1925.

THE GIFT OF LIFE

The discovery announced by Dr. Lloyd D. Felton of Harvard Medical School of a new treatment for pneumonia is not to be classed among those medical hopes which raise expectations only to let them drop again with a dull thud.

The new powder has already been proved by trial and its effectiveness in what is known as "type one pneumonia" has been shown in hospitals both in Boston and in New York. It is said that the more critical of the doctors who have watched the progress of the treatment believe that a reduction of at least 25 percent in pneumonia mortality is

assured. In the United States this will mean the preservation of more than 20,000 lives annually.

The progress of the art of healing in modern times has been amazing. From being an affair of strange guesses and much humbug the business of being a physician has changed into a science which approaches mathematical exactness. Many of the ancient scourges which filled the graveyards have been banished, others have been brought nearly under control. The time is coming when the best medical attention will be almost a guarantee of life until the body has lasted as long as a body should.

The medical profession is doing its work well. For those outside it there is the obligation so to arrange the world that living long shall be worth while.—Editorial, *Boston Herald*.

QUAKE PREDICTION IS HOPE OF OFFICIALS

Earthquake records cannot be used directly in predicting earthquakes, the weather bureau announces, but study of a collection of these records throws a great deal of light on the nature of earthquakes generally, and it is hoped that at some future time this information may lead to successful methods of prediction.

The Hawaiian volcanic observatory of the weather bureau utilizes these records and has been instrumental in the saving of life and property. When a violent earthquake that appears to have occurred in the Pacific Ocean is recorded the observatory officials send out warnings by cable and otherwise to the regions likely to be affected. Such earthquakes frequently are attended by so-called tidal waves and there usually is an interval of many hours between the occurrence of the quake and the arrival of the destructive oceanic wave at any given point.—*News Dispatch*.

HOLDS OUT HOPE OF CRUSHING DISEASE

"MEDICINE MUST ATTACK," SAYS SIR DAVID BRUCE

The possibility of virtually eliminating disease in civilized countries, with consequent increase in productivity and well-being, was the theme of the presidential address delivered tonight before the British Association for the Advancement of Science by Sir David C. Bruce, chairman of the governing board of the Lister Institute of Preventive Medicine, who succeeded in controlling parasitic maladies in the British army during the war.

"Medicine in future must change its strategy," said Sir David. "Instead of awaiting attack, it must assume the offensive. It must no longer be said that 'the man was so sick he had to send for a doctor.'"

Illustrating the effects of disease even in the most advanced nations, where the death rate has constantly fallen, Sir David said that illness among the insured workers of England caused an annual loss in labor equivalent to the idleness of 375,000 persons throughout the year. He estimated the yearly direct economic loss as \$750,000,000 in England and \$3,000,000,000 in the United States.

Sir David mentioned the elimination of malaria fever, the reduction of yellow fever and the treatment of typhoid, cholera and tetanus by sera as some instances of the progress of bacteriology in its struggle to free the human race from bacterial diseases.

Referring to tuberculosis, he said that conditions of public health in many European cities were deplorable and that builders of towns in the new world should see that ample sunlight, pure water and milk and sanitary sewage disposal were provided.

Sir David called attention to the newly-discovered necessity of vitamin-containing foods. "The untutored savage living on the natural fruits of the earth and the chase knows

no deficiency disease," he said. "It is only when man begins by artificial means to polish his rice, whiten his flour and tin his beef and vegetables that the trouble begins."

The speaker also urged the importance of the proper working of the ductless glands about which medical science had recently made many discoveries. He said it had been found that inadequate thyroid secretions could often be offset by the use of small quantities of iodine, the absence of which from the water drunk in some places was apparently the cause of goitre.—*Boston Herald*, August 7, 1924.

PROBLEM OF CHILD CRIPPLES

DOCTORS HEAR THERE ARE FIVE IN EVERY ONE THOUSAND

Every year between 16,000 and 17,000 child cripples are added to the population of the country, and at present there are five cripples to every 1000 of population, Dr. F. A. Gaenslen of Milwaukee, Wisconsin, today told the orthopedic surgery section of the American Medical Association.

Infantile paralysis was responsible for one-third of all the juvenile cripples, while others were the result of rickets and joint tuberculosis, he said.

Although there are institutions sufficient to care for all cripples, the hospitals are unequally distributed in the population, Dr. Gaenslen asserted.

"The answer to the existing situation comes in the establishing of convalescent homes, providing suitable educational facilities," he continued. "These convalescent homes, if scattered throughout the State would be more readily accessible to the rural cripple, who always has been difficult to reach. The ultimate goal for all our efforts for the cripple should be the prevention of dependence on family or State. The motives are both humanitarian and economic.—*Boston Globe*, May 28, 1925.

Chicago, October 17, 1924.—The administrative board of the American Council of Engineers today instructed the President to create a special committee for the investigation of wooden sleeping coaches as an alleged hazard to life.—*News Dispatch*.

DISASTERS NEEDLESS

ANDREWS SAYS SHALE DUST WILL PREVENT MANY MINE
HORRORS

Powdered shale sprinkled in a mine will eliminate coal dust explosions like that which entombed 173 miners last Saturday at Castle Gate, U., John B. Andrews, secretary of the American Association for Labor Legislation, said today in a report announcing "a program for the prevention of needless coal mine accidents."

"We are killing coal miners three times as fast as they kill them in Great Britain," the report said. "The tragedy at Castle Gate is the most recent of an appalling series of major disasters in coal mines. It is all the more distressing because there are proven precautions that effectively prevent coal dust explosions. England and France are compelled by national law to use shale dust. We are not."

"Two-thirds of the fatal and serious accidents in bituminous coal mines of this country," Mr. Andrews continued, "could be prevented by the universal adoption of safety methods already in successful operation at some of the mines."—*Boston Herald*, March 11, 1924.

V. ENLARGING THE CIRCLE OF BROTHERHOOD

It is becoming more and more apparent that the difficulties we face in building a more Christian world are not alone due to ignorance of the ways of accomplishing improvements but also to

the unwillingness to make them. In other words, the final stumbling-block is unbrotherliness. A great, we may say the greatest, need is for more love of man for man. The excerpts quoted below from the writings of three prominent thinkers suggest some of the ways out of the difficulties which confront those who are seeking to enlarge the circle of brotherhood. The first would substitute a Christian patriotism for narrow nationalism. The second insists that the true spirit of missions demands the Christianization of all our institutions. The third reveals the key-position which the school holds in healing a sick society.

Americanism is not an uncritical belief in the goodness of all things American just because they are American. Gullibility and patriotism are not synonyms. Patriotism is not blindness to the faults of the fatherland. "Look at 'em!" said the indulgent mother of the awkward recruit as she watched his company march down the street. "Every one of 'em out o' step but Jim." That indulgent spirit is appealing in a mother, but appalling in a patriot.

Americanism is not whistling to keep up courage. It is bad enough to be honestly blind to the faults of one's country. It is worse to know them and then refuse to acknowledge them in the belief that it is unpatriotic to be critical of one's own. That spirit is a subtle subsidy of all the things that eat away a nation's greatness.

Americanism is not a matter of race. . . . We are already a medley of peoples. We face a problem of social procedure as well as a problem of biology and anthropology. We cannot tear apart the racial strands of our national life, make outcasts of all but our own Nordic folk and proceed

to breed back to a one-race America. That way lies an ugly century of race hatred, social bigotry and organized intolerance with the spirit of the Nordics poisoned in the process.

For one thing, then, Americanism must be a way of living together for citizens of various racial ancestries. There has just come from the press a singularly sane volume on *Christianity and the Race Problem*, by J. H. Oldham. . . . I wish every American who has read Madison Grant's and Lothrop Stoddard's books would read Mr. Oldham's volume. It is the best guide I know for the patriotic American who wants to make up his mind about the current controversy regarding the racial future of America.

Americanism is not belief in the infallibility of the majority. Democracy cannot work unless the minority is sportsmanlike, but we are likely to overlook the fact that the majority is also obligated to be sportsmanlike. And that is what the majority is not. The besetting sin of the majority is this: it wants to use the device of majority rule for silencing controversy as well as for settling contests. It wants to standardize opinion. And that spells the death of any nation that permits it. The majority has never taken an advance step on its own initiative. It has always been prodded into progress by a minority. This means that any Americanism worth having must guarantee the utmost freedom of thought and discussion. A valid Americanism will protect its pioneers. Living together in organized society is in itself a vast compromise, and in the compromise there should be give and take both on the part of the minority and on the part of the majority. The peace of society implies the control of institutions by the majority; the progress of society implies the creation of ideas by the minority. The minority must be sportsmanlike in allowing the ma-

jority to decide contests; the majority must be sportsman-like in allowing the minority to direct discussion. . . .

Americanism is not slavery to the opinions of the fathers. . . . Government, like education, ought to be an adventure rather than a ritual. It is treason to the fathers to assume that their minds died when they wrote the Constitution, and that had they been living all these years they would have settled down to the routine job of running the machine they created, making no attempt to readjust its parts in the light of new knowledge and new needs. Americanism implies loyalty to the fathers, but the highest loyalty consists in meeting the issues of our generation with the same intelligence and sense of responsibility with which they met the issues of their generation.—GLENN FRANK, *Century*, November, 1924.

Until the middle of the nineteenth century missionary effort was occupied with the geographical expansion of Christianity. China, Japan, Africa were closed and largely unknown continents. Our missionary task was interpreted as a circular one beginning at Jerusalem and extending unto the uttermost parts of the earth.

Now, however, we are interpreting our task in perpendicular terms, as well. It involves not merely geographical expansion, but the Christian permeation of all phases of life. Once the call was to unoccupied continents. Now the missionary call includes also great areas of life and thought which are as yet "unoccupied" by the spirit of Christ. The modern missionary ideal is that His spirit shall permeate the whole of life—individual and social, national and international. The task is immensely greater than when we thought of it merely as the proclamation of good news to all the world. The "unfinished task" can no longer be given merely in terms of Afghanistan and Tibet, but also in terms

of un-Christianized habits, attitudes, and inward urges everywhere. . . .

Missionary study texts have largely taught us to think of certain localized evils. As a result of this teaching the mention of India brings up at once the thought of caste and child widows; China, the thought of foot-binding and squeeze; Africa, the thought of polygamy and superstition. But there are other and greater evils cutting right across all peoples, great horizontal strata of life and thought which gird the earth. In these do we find the characteristic struggle of our day.

There is, for example, the whole subject of industrialism. It is sweeping over the world. Evils held in check by social legislation in the West are often enormously aggravated in countries where capitalistic industry is a recent introduction. If the Church does not make a systematic effort to think out the application of Christianity to this problem, countries in the first stages of industrial transformation will to that extent discount Christianity. As one thinks of the extension to the millions in India, China and Africa of western industrialism in its selfish acquisitive form, one begins to see what a menace to humanity lies in the purely materialistic development of resources. Here then is a continent that should be entered. Just as Judson and Livingstone and Morrison pressed into geographical areas to make Jesus known, so we should send men and women into the area of social maladjustment to bring His way to bear upon the problem.

There are other great continents where He is hardly known—competitive nationalism, race prejudice and pride, the ready resort to war, ignorance, poverty. In each of these the whole world lives, so that the modern call is not primarily in terms of a Christian West going to the help of the non-Christian continents of the East. Rather is the call

for the forces of Christian idealism wherever they are found to join issue with the forces of selfishness and cruelty and sin throughout the world. The modern Christian enterprise asks us to behold, running transversely right across the human race, those elements of selfishness and materialism which keep the Kingdom from manifestation. The mighty human attitudes and habits which can block the realization of a better world cannot help but be a concern of missions. Only a religion that sets itself to solve these problems can win the reverence of mankind.—DANIEL J. FLEMING, *Whither Bound in Missions*. Association Press.

It may be assumed—probably no one would contest the assumption—that schooling is intended to represent and prepare for society, not just as it is, but as it would like to be, or at least as it is capable of becoming. We do not say to pupils: “Use the English language as the majority use it”; or, “Govern your city as majorities always have governed it”; or, “Manage international affairs by good, old-fashioned diplomacy”; or, “Maintain the competitive system just as you find it”; or, “Take sides in the class struggle just as we are doing”; or, “If your morality is as high as ours, it is high enough”; or, “You need not be any more humane than we are”: no, we select the men, the incidents, the phases of life to which to expose the young, and we hide from them much of what we are, hoping that they will escape some of the pits into which we have fallen.

Such being our habit—such being the nature of schools—it should cause no surprise or embarrassment that almost throughout the preceding chapters education through rationally purposeful activities of children has appeared to be antithetical to common ways of adults. In any progressive civilization, surely, the school should be expected to be

ahead of society, and therefore to embody a critique upon current modes of life. . . .

Now, this outrunning of the ways of adult society is one of the essential functions of the school. People want the school to do it, and they furnish the backing for doing it. Clumsy and unpractical as we Americans have been in handling our school problems, nevertheless there is truth in the old comment that the one common faith of all Americans is faith in education. The glad hope of a new, more humane civilization in this new land, so free from precedents, focused itself unerringly in the school as a chief organ of the better future. Indeed, how could one better describe the healthy school than as one in which society seeks the whole of the rationality that as yet it has only partly achieved? The healthy school expresses society's better self, by implication accusing its lower self, and by overt action revaluing its values, and above all affirming and practicing the social unity that is of the essence of goodness and of reason. . . .

As the researcher in science or history serves neither self nor party, but the truth; as the true physician, when he faces disease, is guided neither by self-interest nor by opinions of the patient nor by popular conceptions of healing; as the faithful minister of religion endeavors to obey God rather than men, so the real educator, enduring (if need be) as seeing the invisible, leads forward into freedom a society that is fettered by selfishness and by institutionalized timidities. He leads society into freedom by leading children into it, and this he does by giving them practice in it. He lets free that within us that is ready to rebuke our selfishness, our partisanship, our institutionalism and dogmatism, our aloofness and class-feeling, and the nationalism that stands in the way of the unification of mankind. This means, not freedom from law, but freedom through

law and through the making of law. We grow free only as we extend and deepen the bonds that unify us—only as we think, plan, act, judge, and enjoy together.—GEORGE A. COE, *Law and Freedom in the School*. University of Chicago Press.

VI. PROGRESS MADE IN PARTICULAR FIELDS

For the extent to which progress is being made in the direction of a more Christian world in the fields of missions, social service, world-peace, law enforcement, industrial democracy, etc., see books bearing on these special themes. Consult also your denominational departments of missions, social service, and reform; the Missionary Education Movement, 150 Fifth Avenue, New York City; the Federal Council of Churches, 105 East Twenty-second Street, New York City; and similar agencies.

VII. HONORING WORLD-BUILDERS

That the world recognizes the efforts of those who contribute to its reconstruction, even though tardily at times, is revealed by the quotations below. These few instances should stimulate the group to undertake with Christian zeal the project of a memorial or recognition service suggested above in the plan.

HEROES OF YELLOW FEVER

If the physicians of Cuba have their way, visitors to Havana harbor will soon see as they enter it the monument which it is proposed to erect to the memory of Dr. Carlos

J. Finlay, and will thus be reminded of an outstanding success in the records of medical achievement. . . .

An American commission, made up of Reid, Carroll, Agramonte and Lazear, all well remembered names, took up the task of testing the Finlay theory, and after its confirmation the work of reclaiming the isthmus for health went on vigorously under the direction of Major W. C. Gorgas. For four centuries that region had been called "the white man's grave"; it had been treated by the Spaniards, French and English as the home of "Yellow Jack," barring off all save natives, half-breeds and others on whom long residence had conferred a sort of immunity.

In the ill-fated canal adventure of the French under De Lesseps eighteen men out of every 100 fell victims to the insect-borne diseases until it could be said that a human life had been sacrificed for every cubic yard of earth excavated. It was the Americans who made the Panama Canal possible, and they did it largely by eliminating the diseases that had blocked the way. During the nineteenth century the deaths from yellow fever at Havana had frequently run as high as 1,500 a year—a rate of 428 per 100,000. In 1901 the number of cases had fallen to 18; in 1902 the disease ceased to originate in Havana, and in April, 1910, the little republic was declared to be entirely free from yellow fever.

Here are ample reasons for the tribute which is to be paid to the man who played so conspicuous a part in the transformation of Havana and in the success of the Panama Canal. The Cuban physicians recognize in Dr. Finlay a former colleague of their own; born in Cuba and educated in Europe, he also carried back with him to the isthmus the results of an extended course in the Jefferson Medical College at Philadelphia. His memory is now to be perpetuated for an achievement which the physicians of all nationalities will delight to honor. And his monument, looking down

upon Havana harbor, will commemorate not only the discovery which made the elimination of yellow fever possible, but also the beneficent labors of Major Gorgas and his staff. It will especially remind visitors to Cuba of the American Army officers who submitted themselves devotedly to perilous tests, and of the sacrifice which Dr. Lazear made of his life to prove the Finlay theory true.—Editorial, *Boston Herald*, February 20, 1924.

TO WAR ON MOSQUITOES IN MEMORY OF GORGAS

The opening of a nation-wide campaign of extermination against the mosquito was announced today by the Gorgas Memorial Institute. An outline of definite home aids in the anti-mosquito war has been prepared and widely distributed by the Institute.—*Boston Herald*, June 1, 1925.

A DESERVED DEGREE

We are glad to see Wellesley College give the highest of its honorary degrees to Miss Katherine Lee Bates, for forty years one of its teachers. While her work as an educator has been of a pre-eminently high order—as all daughters of Wellesley like to testify—the world will value her most for her poetic compositions, notably “America the Beautiful.” It should be accepted as our national anthem. What could be more beautiful than these two of its stanzas?

O beautiful for spacious skies,
For amber waves of grain,
For purple mountain majesties
Above the fruited plain,
America! America!
God shed His grace on thee,
And crown thy good with brotherhood
From sea to shining sea.

O beautiful for patriot dream
That sees beyond the years
Thine alabaster cities gleam
Undimmed by human tears.
America! America!
God shed His grace on thee,
And crown thy good with brotherhood
From sea to shining sea.

—Editorial, *Boston Herald*, May 30, 1925

LOST BOTH ARMS IN X-RAY WORK

LEGION OF HONOR CRAVATE FOR PARIS SCIENTIST

Charles Vaillant, celebrated doctor of La Riboisiere Hospital, with both sleeves hanging empty but standing erect and undaunted by misfortune, received this afternoon at the Hotel de Ville an honor unique in history.

For the loss of both arms in the use of X-rays during the last twenty years, he was accorded the Cravate of the Legion of Honor, a rare honor for a civilian other than the head of the state or a diplomat; the Carnegie Hero Medal and the Gold Medal of the City of Paris.—*Associated Press Dispatch*, February 19, 1923.

FOR HEROES OF SOCIAL CONSTRUCTION

Flower strewing for heroes of social construction is a ceremony honoring the dead whose claims to honor have long been overlooked.

Miners, railroaders, builders, electricians, mechanics, firemen, policemen, explorers, physicians, nurses, mothers, and others upon whose risks and suffering life depends form an army larger than any fighting force of which history has record. It is an army serving without intermission and knowing no armistice, an army that endures both pain and privation. It numbers its losses of life by the tens of thou-

sands every year and its other casualties by the hundreds of thousands. It goes to its hard, perilous battles without decorations and without honors; it does not wait for "the roll of the stirring drum and the trumpet that speaks of fame." Yet it is the army of our real national defense, our defense against hunger, cold, sickness, exposure, disorder, exhaustion, extinction; ultimately perhaps, our truest defense against foreign foes. Enabling us to supply all the world with things of necessity, comfort, and beauty, the army of social construction makes the rest of the world unwilling to be our foes.

It is in this spirit that the flower-strewing for heroes of social construction is held on May 30. The day on which the heroes of the battlefield are honored is the day on which the heroes of social construction are honored. The atmosphere of the one occasion is thus utilized for the other. The common date also facilitates the comparison, bringing out the resemblances and the differences between the two.

The hour selected is eight o'clock in the morning, before the cemetery becomes crowded, and before the heat and the fatigues of the day can impair the needed solemnity. The inconvenience of the early hour has the further advantage of assuring the attendance of such persons only as are truly interested and devoted.

At the flower-strewing for heroes of social construction held at Spring Grove Cemetery, Cincinnati, on May 30, 1923 and 1924, the following graves were decorated: Clarence Smock, factory worker; Frank Hueftlein, police officer; Louis Tapp, railroader; Joseph Schott, fireman; Daisy K. Williams, who died in childbirth. One important purpose of these exercises is to stimulate other groups in other localities to organize similar flower-strewing for heroes of social construction, until every hero and heroine of this type will be duly remembered and honored. One feature of

every program should be that of reading the names of those who, during the previous year or number of years, have given their lives for the social good within that particular community. Those who are interested in starting a similar memorial in other localities will find a detailed description of the ceremony held last year, in *Unity*, June 19, 1924.—*Northwestern Christian Advocate*, May 28, 1925.

VIII. YOUTH MOVEMENTS FOR WORLD-BUILDING

For an interpretation of the youth movements in various parts of the world, read Stanley High's *The Revolt of Youth*, Abingdon Press. What the present student generation are thinking is shown in the report of the last quadrennial convention of the Student Volunteer Movement at Indianapolis as well as in four pamphlet discussion courses prepared and used in college discussion groups preliminary to the convention, namely, *Youth and Renaissance Movements*, *Economic Problems and the Christian Ideal*, and *Racial Relations and the Christian Ideal*, all by the Committee on Christian World Education; and *International Problems and the Christian Way of Life*, by the National Conference on the Christian Way of Life. Another reflection of the intense Christian ideals of the young people of today is found in the book, *Through the Eyes of Youth*, published by the Abingdon Press. It contains a verbatim account of the addresses delivered and the resolutions passed

at the conference of Methodist young people at Louisville.

IX. BIOGRAPHICAL MATERIAL

Space will not permit listing biographies of individual world-builders. The few books below each contains a number of short accounts of the lives of Christians who have sacrificed for the good of their fellows.

Adams and Foster, *Heroines of Modern Progress*. Sturgis & Walton Co.

Parkman, M. R., *Heroes of Today*. Century Co.

Parkman, M. R., *Heroines of Service*. Century Co.

Peabody, E. C., *Lives Worth Living*. University of Chicago Press.

Tucker, R. L., *Builders of the Church*. Abingdon Press.

X. WORSHIP MATERIAL

For suggestions for Scripture passages and prayers in addition to the Bible, consult such books as are listed in the first group above and also Fosdick's *The Manhood of the Master* and *The Meaning of Prayer*, both published by the Association Press.

Hymnals for young people which contain an abundance of hymns expressive of the general theme of this project are:

Buck, Florence, *The Beacon Hymnal*. Beacon Press.

Hartshorne, Hugh, *The Book of Worship of the Church School*. Scribner's.

Smith, H. A., *The Hymnal for American Youth*. Century Co.

Winchester and Conant, *Worship and Song*. Pilgrim Press.

For out-of-door services of worship, the following are especially helpful:

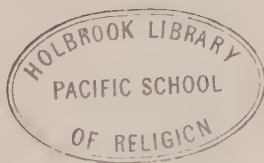
Gibson, H. W., *Services of Worship for Boys*, "Out-of-Doors." Association Press.

Mattoon and Bragdon, *Services for the Open*. Century Co.
The Community Hymnal. Century Co.

A CHRISTIAN'S PATRIOTISM

*A Suggested Plan for a Project for
Young People's Groups*

By
ERWIN L. SHAVER



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A FOREWORD TO YOUNG PEOPLE

The flame of God through your spirit stirs,
Adventurers,—O Adventurers!

Yes, you are adventurers, abounding in life and looking forward joyfully to the opportunities of the new day. With you action counts more than words. You are eager to have your chance to discover, to create, and to accomplish. In your own new way you intend to make this a better world to live in. You spurn hypocrisy and demand a creed that can be interpreted in terms of everyday life.

It is these qualities of yours which the author has taken into account in suggesting a program for your young people's group. At first glance it may seem a strange way to organize a course, but as you look more carefully, you will see that it is not just a course of study. In its various sections you will find a program which will call forth your highest and best energy.

With the hope that you will find in this project program that which stirs into flame your spirit of adventure, which furnishes you an opportunity to do the things that count most, and which challenges your highest Christian ideals, the author dedicates this little book to the youth of today.

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INTRODUCTION

Every normal young person loves his country. It is but right that he should, for it gives him much that makes for his welfare and happiness. But it has, no doubt, often occurred to you that as a Christian there are some things which your country as a whole has done and is doing of which you cannot conscientiously approve. The question is then raised, in view of your allegiance to your country on the one hand and your Christian ideals on the other, as to just how far you should go and what you should do in expressing your disapproval of your country's action. This was not so difficult a question when people viewed religion as concerned only with certain limited times and places and activities of life. But now we say that the Christian religion has to do with all of life and, therefore, one who is a follower of Jesus must apply his religion to his patriotism.

It is very evident that Jesus' advice to "render unto Caesar the things that are Caesar's and unto God the things that are God's" led him, in its application to his own life, to differ widely in his actions from those of Caesar's government and to place his own Kingdom above the former in determining his lines of conduct. His stand, however,

took the form, not of mere physical or temporal conflict, but of firm, non-violent, prophetic, and sacrificial opposition to the ideals and practices of the day.

There are many who say that rather than being a Christian nation, America too, as well as many other nations, is "a part of the non-Christian world." They point out many evidences that we are quite far from practicing the ideals of Jesus in our national and international life. If this is true, then as Christian young people we must face the issue squarely and seek to discover just what we must and can do to bring our patriotism up to the Christian level. Doubtless we may be criticized and misunderstood, perhaps even be made to suffer, as the followers of Jesus have always been in being true to him. History shows, however, that there is something in this challenge to high Christian living which appeals to young people, and we believe they will respond.

This call to stand firmly for the right becomes all the more difficult when we face the fact, as we should, that we are citizens in a state which bases its governmental authority upon the will of the majority. It is sometimes easy for us to express our individualism and take stands for what our consciences indicate is right and Christian. But we are reminded that as citizens "we are many members in one body" and as such are limited in the expres-

sion of our rights by the rights of others with whom we live and to whom we are indebted for many of the privileges of our citizenship. Government cannot exist except by co-operation and the submergence of the individual will in the common will.

We should bear in mind also that the very attainment of the high ideals we seek for our nation as Christian patriots depends upon whether we can lead others to see that the way we seek is better. Just as truly as we love our fellow-citizens, just so truly must we be co-operative and friendly in any attempt to help them see our way. This means, not so much a compromising of our ideals, as a patient and cheerful willingness to come under the laws which we have helped to make by democratic processes until such time as the majority can be won to our cause. We are thus obligated as Christians, not only to stand for higher ideals of patriotism, but to use the method of democratic and friendly group co-operation to bring them to pass. Christians are to be, not merely individualists, but "seekers of the common good."

The general plan and various detailed suggestions which follow offer a way of taking up these questions which concern a Christian's patriotism, considering them both from the standpoints of privilege and responsibility and of individual and social rights.

GENERAL SUGGESTIONS AS TO ORGANIZATION

1. This program is intended for those of you who are of college or high-school age and are interested in a live program of work and study for your young people's group in the church. While the program offered can be used by groups of any size, larger groups will find it easier to carry out more of the suggestions. A whole Sunday-school department or young people's society can undertake the program, or they may even work together on it. The schedule of meetings suggests three months for the undertaking of the activities, but you may take a longer or shorter time if you desire.

2. The plan suggests a wide variety of things to do, including meetings for the presentation of talks and reports, meetings for discussion of these facts, committee meetings, investigations of certain problems of Christian patriotism, meetings for group worship, and the like. It can thus be seen that there will be plenty to do, so that the three meetings each week which are suggested in the time schedule are advisable where possible. If your group cannot meet so often and does not wish to undertake so extensive a program, one Sunday ses-

sion and some of the midweek activities may be planned for.

3. To carry out the program you think your group can undertake will require some form of organization. You can use your present form or adapt it temporarily to the work planned. You will probably want to use your present general officers and a few of the committees, as, for example, your devotional committee. In any case, membership on a committee should be on the basis of special fitness to do the particular kind of work involved (see "Committee Work," below.) In case an entire church school department, or several classes, are engaged on this project, the various classes may each be considered as committees and thus preserve their identity while contributing to the work of your whole group.

4. You will, of course, want an adult group-leader, or counselor, even though your own officers should properly take the lead in the execution of the project. In fact, you will very likely find occasion to call upon several of your older friends to assist at various points, particularly in making some of the first talks. There will be occasions, also, when you may find that some of those who are younger will be able to render real assistance.

5. One point which must be kept in mind throughout the enterprise is the necessity of doing something, as well as studying or talking about

what ought to be done. To this end a number of "action projects" are suggested. You may not find it practicable to do all these things or these particular things, but you ought to carry on activities like them which count definitely in making a new and more Christian patriotism.

SPECIFIC GROUP ACTIVITIES, OR SUB-PROJECTS

The activities which may be found the means to the accomplishment of the general purpose are such as these:

1. A number of thoughtful investigations to discover the character of the patriotism that is being fostered by the various influential agencies and forces affecting the lives of the young people in your community. The most important of these agencies which ought to be studied are the public and private schools, the magazines, newspapers, libraries, theaters, lodges, clubs, and, in particular, the churches. The plan offered suggests that the educational work of these in the direction of patriotism be made the basis of five investigations by special committees, to be reported upon from the fifth to the tenth week. Some further help in making these studies is given under the section of this plan entitled "Suggested Programs," B.

2. With the material discovered in these re-

searches and that given in the form of talks by adult friends or members of your own group, a number of group meetings for report and discussion may be held. The plan here given suggests that the presentation of material can most suitably take place in the evening gathering of the group and the more detailed discussion at morning sessions of the group as a whole or by smaller divisions (classes). One possible order of topics and reports is given under the heading "Suggested Programs," A.

3. One of the most important items of work which will go far toward making the total project a success is that of keeping a record of the progress of the group as it works at the enterprise. The meetings held, the facts presented, and the conclusions reached may be recorded in a large book kept by a special Committee on Findings headed by the group's secretary. One task which should be delegated to this committee is that of formulating and presenting for the group's consideration, toward the close of the project, a Christian Patriot's Creed. Other suggestions for making this record book are given later (see "Suggested Programs," C).

4. It would scarcely be expected that Christian young people could successfully execute a project of this nature without seeking the Ideal Companionship. If it means facing the question of patriotism from God's point of view, then there will be worship activities of various kinds. There will be

occasion for devotions in connection with the Sunday evening and morning programs. A sense of the presence and help of God ought to be especially dominant in the Memorial and Recognition Service for Christian Patriots, suggested as the evening program the eleventh week (see "Suggested Programs," A and D). Should the group find it appropriate to hold a Christian Patriotic Service on some national or state holiday, this too should be permeated with the spirit of worship. Another fitting occasion for worship will be a service at the regular church hour in which the group shares its thoughts and convictions with the entire church membership (see "Suggested Programs," A, E, and F).

5. Above all there ought to be a number of "action projects" in which the group seek to make a definite and practical application of their expressed purposes on the subject of "Christian Patriotism." They may wish to commend in some fitting manner those who have a "patriot's dream that sees beyond the years." They may find it helpful to frame and publicly express a protest of certain un-Christian acts practiced in the name of patriotism. They may make and dedicate a Christian flag for use in the church. They may engage upon a definite program of education to combat false propaganda. They may lend their assistance to some worthy Christian patriotic agency or movement. They may arouse Christian voters at an election.

The precise "outcome projects" cannot be predicted, and therefore no definite time is given to them in the schedule of meetings.

6. All of these various foregoing sub-enterprises suggest that the group appoint a number of committees. Five investigating committees will be needed to make the studies and reports suggested. A Committee on Findings will do the collecting and organizing of the material for the record book and lead in making the Christian Patriot's Creed. At least one Committee on Worship, and possibly several, may be needed to plan and lead this part of the program. Committees on "action projects" will depend upon the relation of the work undertaken, and it is to be hoped there will be need for them.

SUGGESTED PROGRAMS

A. SCHEDULE OF MEETINGS

First week

Sunday morning: Introduction of project and adoption of tentative plan of procedure

Sunday evening: Talk: "What Is Christian Patriotism?" [A search for a tentative definition]

Midweek: First meetings of committees to organize and plan work

Second week

Sunday morning: Discussion of topic of previous Sunday evening. [A continuation of the search for a tentative definition]

Sunday evening: Talk: "Un-Christian Patriotism in America—Past and Present"

Midweek: Committee work

Third week

Sunday morning: Discussion of topic of previous Sunday evening

Sunday evening: Talk: "Christian Patriotism in America—Past and Present"

Midweek: Committee work

Fourth week

Sunday morning: Discussion of topic of previous Sunday evening

Sunday evening: Talk: "Patriotism in War and Peace"

Midweek: Committee work

Fifth week

Sunday morning: Discussion of topic of previous Sunday evening

Sunday evening: Report: "Our Schools and Christian Patriotism"

Midweek: Committee work

Sixth week

Sunday morning: Discussion of report of previous Sunday evening

Sunday evening: Report: "Our Newspapers and Magazines and Christian Patriotism"

Midweek: Committee work

Seventh week

Sunday morning: Discussion of report of previous Sunday evening

Sunday evening: Report: "Christian Patriotism As Revealed in Our Libraries, Theaters, and Other Similar Agencies"

Midweek: Committee work

Eighth week

Sunday morning: Discussion of report of previous Sunday evening

Sunday evening: Talk: "Christian Patriotism and Community Organizations (Lodges, clubs, etc.)"

Midweek: Committee work

Ninth week

Sunday morning: Discussion of report of previous Sunday evening

Sunday evening: Talk: "The Churches and Christian Patriotism"

Midweek: Committee work

Tenth week

Sunday morning: Discussion of report of previous Sunday evening

Sunday evening: Report: "What We Should Do to Promote Christian Patriotism"

Midweek: Committee work

Eleventh week

Sunday morning: Discussion of report of previous Sunday evening

Sunday evening: A Memorial and Recognition Service for Christian Patriots [See "Suggested Programs," D]

Midweek: Committee work

Twelfth week

Sunday morning: Discussion of report of tenth Sunday evening continued

Sunday evening: Report of Findings Committee on "A Christian Patriot's Creed"

Midweek: Committee work

Thirteenth week

Sunday morning: Discussion of Findings Committee's report of previous Sunday evening and adoption of "A Christian Patriot's Creed" in final form.

Sunday morning (church hour): A service of worship entitled "A Christian's Patriotism," in charge of young people [See "Suggested Programs," E and F]

Sunday evening: Round-table discussion: "What This Project Has Taught Us"

B. STUDYING COMMUNITY AGENCIES

In making their investigations with regard to the type of patriotism which is fostered by various community agencies, the committees may be helped by keeping in mind certain questions such as these:

Do the school textbooks teach that all of our country's policies and actions have been above reproach?

Does war and its heroes have undue prominence?

Are the arts and heroes of peace given their share of praise?

What proportion of our national holidays are connected with war? What proportion with peace?

What attitude is held toward those who have or who

are conscientiously criticizing national policies and practices?

What distinctions, if any, are made between Americans whose ancestors came to this country early and those whose ancestors have recently arrived?

What distinctions are made between citizens, or those intending to become citizens, because of color, religious faith, political ideas, social standing, or like conditions?

Are the newspapers and magazines fair in their news matter and editorials on the subject of patriotism?

Do they recognize ability, achievement, righteous actions, and good qualities in other races and nations?

Do the libraries contain and give prominence to books and magazines which are thought-provoking and productive of a higher type of patriotism?

Do the theaters cater to popular fancy and prejudice in the matter of their performances and pictures relating to patriotism, or do they show commendable discrimination?

Do the clubs and lodges, in their type of membership, avowed aims, stands on disputed questions, types of activities carried on, etc., reveal a narrow or broad attitude toward patriotism?

How do the churches, in their membership, creeds and pronouncements, programs of worship, teaching, and service, and sides taken in disputed issues, etc., reveal their conception of Christian patriotism?

Are the churches leading the community and its various agencies toward a more Christian conception of patriotism?

C. A RECORD BOOK

1. A record book, such as has been mentioned in the foregoing plan, is an interesting and helpful sub-project for the group. Such a book should not

be viewed as an ordinary notebook containing questions and answers or notes of material taken from books or from addresses. It may, of course, include these features, but it has other more interesting possibilities. In appearance it should represent the best work which can be done by the group. Its inside and outside should be something to which they can point with pride. It may be placed upon exhibit at the conclusion of the project and be made available in the church school library or elsewhere for the information of others who are interested in a more Christian patriotism. The members will also be more likely to contribute to a large group book than to keep individual books, although the latter may be kept if desirable.

2. The following are some suggested sections or chapters to be included in this book:

a) The minutes of the meetings and a general account of the progress of the project.

b) Copies of special programs carried out, such as might be printed on the church calendar. Where these are not printed, neat, typewritten copies may be substituted.

c) Copies of each of the investigation reports made by the several committees suggested.

d) Copies of addresses, or talks, made by adults or members of the group, or summaries of the thoughts presented.

e) Copies of clippings taken from newspapers or magazines bearing upon the subject.

f) A list of references to appropriate material.

g) Copies of Bible verses or passages, or quotations from famous leaders, on the subject of the higher patriotism.

h) Pictures illustrating phases of the question discussed and pictures of the members of the group engaged in some action project.

i) A copy of the "Christian Patriot's Creed" which is finally adopted by the group.

3. In making this group record book the special talents of the various members may be used. For example, have as secretary and on the committee assisting him those who can keep accurate and neat records in an interesting manner. Use also any members who have a knowledge of book-decorating or bookbinding, to make the book as attractive as possible.

D. A MEMORIAL AND RECOGNITION SERVICE FOR CHRISTIAN PATRIOTS

1. Such a service should be primarily one of worship. A sense of sharing God's spirit should pervade the gathering. There will be several purposes to be fulfilled: a desire to show in some manner an appreciation of the Christian patriots of the past and present, a desire for fellowship with them as God-filled men and women, a desire to gather

strength from this fellowship and that of God, and to some extent, but incidentally, to help any outside the group membership who may be present, to see the meaning of Christian patriotism.

2. The elements of the service should be appropriate. Hymns which may be found acceptable (omitting certain stanzas) and scripture selections which contain lessons may be found in "Reference and Source Material." The prayers used ought to represent the highest Christian patriotic aspirations and be composed for the occasion by the young people.

3. The central feature should be some expression of appreciation of the guidance and help which Christians, past and present, have given to the raising of the level of patriotic ideals. This expression may take one or more of several forms, such as a spoken or written testimonial in behalf of some one individual or a number, a token or gift presented, the dedication of a tablet or like symbol, or other method.

4. Either as a substitute for, or in addition to a feature of this character, there may be a patriotic ceremony in which the members of the group pledge themselves to be Christian patriots. A candle-lighting service, or a ceremony of the nature of that given under "Suggested Programs," F, below, may be followed.

5. An address in the nature of a response to an

expression of personal appreciation or in the nature of a charge to keep the faith may be included in the service. This, however, if included, should not be so much in the nature of a discussion or controversy, as inspirational and worshipful, in keeping with the purpose of the meeting.

E. A CHRISTIAN'S PATRIOTISM

A service of worship at the church hour in charge of the young people.

1. In some respects this service will partake of the features of the one suggested above. Its purpose is likewise worshipful. The suggestions as to materials given under (2) above apply here. The main purpose, however, is to give the young people an opportunity at the conclusion of their project to share with the entire church membership their views upon the subject of Christian patriotism.

2. The central feature should be one or more talks by the young people in which they voice the conclusions they have arrived at with reference to the general subject. In case this is not possible, there may be substituted an address by some special speaker or by the pastor.

3. Following the talks, there might well be a place for the recital by the members of the group of their Christian Patriot's Creed which they have agreed upon, followed by the singing of some appropriate hymn. Then the ceremony which imme-

diately follows may be carried out if it is deemed advisable.

F. A SERVICE OF CONSECRATION

A service of consecration for Christian young people in which they dedicate themselves to the building of a new and a holier America.

INTRODUCTORY DIRECTIONS

1. The central element of this service consists in the singing of the four stanzas of Katherine Lee Bates's "America the Beautiful." Each stanza is preceded by a sentence by the leader which interprets its meaning, and followed by a brief prayer for strength in living out its spirit and a pledge to do so. This is then followed by a general pledge by the entire assembly of allegiance as Christians to the America that is to be. As a concluding prayer, a specially selected person recites Kipling's "Recessional," which ends the ceremony.

2. This brief service may be enlarged to make a program of patriotic worship by Christian groups. This can be done by preceding it with an address, special music, readings, dramatizations or other features of enrichment, all of which, however, should reflect the purpose and spirit of the ceremony, viz., to interpret patriotism *on the Christian level* (see "Reference and Source Material").

3. The service may be used with the American

or Christian flags, or both. In the latter case, since this is a religious service, the Christian flag is given the position of precedence by time-honored custom. In case the Christian flag is used alone, the pledge to the Christian flag may be used. Where the American flag only is used, the pledge taken is that of allegiance to the *ideal America*, which can be brought nearer if Christians are true to their convictions. If both flags are used, each of these pledges may be used.

4. A very effective formation where the service is used out of doors or in a large room with free floor space is to divide the participants into four equal groups, each group forming a cross, with the foot of each cross near the base of the flag pole or standard and the arms of the cross forming the sides of an incompleted square; see Figure 1.

If an outdoor space or free floor space indoors is not available, suitable adaptation of the formation will have to be made.

5. The form of salute suggested is the simple civilian one of standing at attention with arms at the side and eyes on the flag. This would seem to be in harmony with the purpose and spirit of the service as one of Christian patriotism.

6. It is hoped that each participant will memorize the general pledge and that the persons responsible for particular portions will have their parts

well in hand, with complete memorization as the ideal. All necessary directions and drill should be given before the service begins.

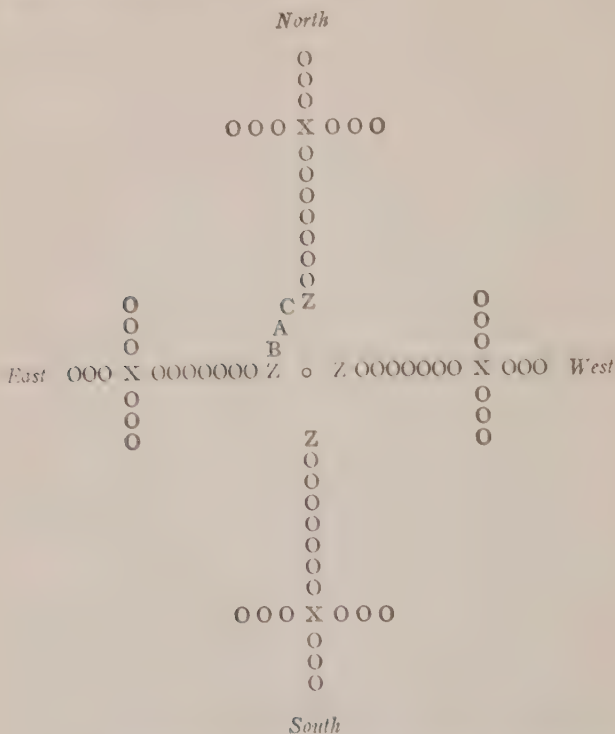


FIG. 1—O, Flag pole (outdoors) or standard (indoors); A, general leader; B, hymn leader; C, person reciting concluding prayer; O, members of assembly (any number provided crosses are in proportion); X, persons offering prayer with each stanza; Z, persons giving pledge with each stanza.

ORDER OF SERVICE

1. *Assembly.* This may be by marching toward the flag pole or standard and coming to the cross formations from different directions, with an instrumental processional being played such as "America the Beautiful," "America," and other patriotic hymns in keeping with the Christian spirit.
2. *Brief Introductory Address:* "The Christian's Patriotism." Followed by the recital by the speaker or other person of some such poem as "The New Patriot" or the creed "America First" [See "Reference and Source Material," VI].
3. *The Service of Consecration:*

LEADER: "Our service of consecration is based upon that most Christian of all the hymns which have been inspired by a love for our country. As we sing each stanza may we think of its message and dedicate ourselves anew to the tasks of a Christian patriot.

"In the first stanza we are reminded of the great inheritance of native beauty and of natural resources which are ours in this beloved land."

ASSEMBLY sings first stanza of "America the Beautiful."

PRAYER by person at head of north cross: "God, who giveth richly as a Father, help thy children to be truly thankful for a country so rich in gifts of beauty and of wealth and to think of ourselves as thy stewards."

PLEDGE by person at foot of north cross: "We pledge ourselves to be eternally grateful for the gift of a beautiful and bounteous homeland and

to express our gratitude in conserving it and sharing it with the peoples of the earth."

LEADER: "In the second stanza we are led to recall the pioneer spirit of the pilgrim fathers who built in sweat and blood the foundations of our national life."

ASSEMBLY sings second stanza of "America the Beautiful."

PRAYER by person at head of east cross: "God, who toileth ever for thy children, help us to appreciate the labor of those who have gone before us and to labor today and tomorrow to fulfil their expectations."

PLEDGE by person at foot of east cross: "We pledge ourselves to remember the faith and the toil of those who founded our nation and to carry on in their spirit the work of our day and generation."

LEADER: "In the third stanza we sing of our nation's heroes, the heroes of conflict and the heroes of the commonplace, who have given their all that there might be a better America and a happier world."

ASSEMBLY sings third stanza of "America the Beautiful."

PRAYER by person at head of south cross: "God, who gave thine only Son to die upon the cross, help us to devote ourselves to our country's good and our country to the good of all mankind."

PLEDGE by person at foot of south cross: "We pledge ourselves to memorialize the sacrifice of our country's heroes by standing courageously for truth and right, cost what it may."

LEADER: "In the closing stanza we are given a vision of the America that is to be, the America whose cities hear no longer the cries of suffering and need, the America that can be and shall be if we as Christian patriots lead the way."

ASSEMBLY sings fourth stanza of "America the Beautiful."

PRAYER by person at head of west cross: "God, who seeth far down the distant future the day of happiness for all, help us to dedicate ourselves as Christian patriots to the building of a better America like unto the Kingdom of thy Son."

PLEDGE by person at foot of west cross: "We pledge ourselves to dream of an America that is to be and to give all our strength to bring that dream to pass."

ASSEMBLY recites the "Pledge of Allegiance to a Christian America":

"As a Christian patriot I pledge allegiance to my country's flag as the symbol of a new and holier America, the servant and friend of all mankind."

PRAYER: Recital in prayerful spirit of Kipling's "Recessional" by specially selected person. Quiet dismissal.

INSURING CHRISTIAN-EDUCATION VALUES

To make sure that this project will result in permanent lessons for your group, the attention of

the members and the leader is called to such suggestions as the following:

1. You will not only want to alter this plan to make it of most practical value to your situation but you ought to do so. There are many points in it where you will have to make choices and plans on your own responsibility. This is intentional, for only in so doing will you learn to think and act on your own initiative. There are also several places where you will want to do things differently, and this is to be encouraged. The test is not so much as to whether you follow the author's plan as that it leads you on to make and execute thoughtful and worth-while plans of your own.

2. Be sure to keep alive this spirit of thinking in all you do. Encourage the members to make careful investigation of the topics which they accept. Keep the discussion to the point, aiming to discover the truth as a Christian rather than to start debates. It is better to come only to a general agreement, leaving various groups of members their own views, than to force acceptance of one view. If there is more truth in one view than in another, its fair and impartial statement to the whole group without dogmatic coercion will finally win a way for it; for truth always wins sooner or later, and to force it suggests that we lack faith in it.

3. No Christian group of young people should try to carry through a project of such importance

without a deep sense of the companionship and counsel of God. This means worship, both individual and group. Those who have charge of this phase of the project should feel that their work is as necessary a part as that of any other committee and work accordingly.

4. The great temptation in most groups of young people is to talk rather than to act. It is to be hoped that every group undertaking this plan will *do* something as well as discuss what ought to be done. This *something* ought to be a natural activity connected with the general project, although it need not be precisely like those which the author has suggested. Those groups which have undertaken enterprises of this character have found a genuine, lasting and satisfying thrill in undertaking something on a high level.

5. Make good use of your leader and other adult advisers, without depending too much upon them or letting them dominate the project. They should be friendly counselors and helpers but not autocrats or proxies who do all the work for you.

6. Make good use of the climactic features suggested. These should be red-letter experiences in the lives of the members for many years to come and symbolize for them the birth of new viewpoints, new decisions, and new ways of living.

7. Finally, keep the entire program on the Christian level. This is the only reason for its being

included in a religious education program. Unless the desire to discover and begin the practice of a Christian way of patriotism is dominant in the minds and hearts of the members as they proceed with the various investigations, discussions, worship services, and other activities, the total project had better be left undone.

NOTES

These and the following blank pages are left for copies of programs, outlines of individual papers, committee reports, discussion notes, reports of findings, and other relevant material.

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REFERENCE AND SOURCE MATERIAL

In the following pages will be found a limited amount of source material, classified by certain themes, although not those of the weekly discussion topics in the body of the plan. It has not been the purpose of the author to supply all the material which an enterprising group will be expected to use in their execution of the project. Because they will get the best educational results from going after their own material rather than having it done up in uniform and labeled packages, and because the best material is that which is freshly discovered, there are given here only samples of what may be available to any group. By consultation with your counselor, your local librarian, and others, you will be helped to find much more. Begin, immediately at the opening of the project to gather clippings and articles to paste in the suggested record book.

In gathering and using material for this project, it should be kept in mind that even among conscientious Christians there is a wide variety of viewpoints with respect to the duty of a Christian patriot. In some of the excerpts which follow, one may with a clear conscience take exception to certain views expressed. They are given to provoke thoughtful discussion, and every opportunity

should be afforded to those who sincerely differ to express their attitudes. The only tests which should be demanded are honesty of purpose, the open mind, and the desire to serve the common good.

The permission which has been granted by various publishers to quote this source material from their publications is appreciatively recognized by the author.

I. BOOKS DISCUSSING THE GENERAL THEME

Cadman, S. Parkes, *Christianity and the State*. Macmillan.

Clark, T. C. and Gillespie, E. A., *The New Patriotism* ("Poems of World Brotherhood"). Bobbs-Merrill.

Davis, Ozora and Grace, *International Aspects of Christianity*. Association Press.

Davis and Chamberlin, *Christian Fellowship among the Nations*. Pilgrim Press.

Eddy, Sherwood, *Everybody's World*. Association Press.

Fleming, Daniel J., *Marks of a World Christian*. Association Press.

Hodgkin, H. T., *The Christian Revolution*. Doran.

Lane, Norman E., *America and the New World State*. G. P. Putnam's Sons.

Latourette, K. S., *Christian Basis of World Democracy*. Association Press.

Lobingier, J. Leslie, *Projects in World-Friendship*. University of Chicago Press.

Mathews, Shailer, *Patriotism and Religion*. Macmillan.

Simkhovitch, V. G., *Toward the Understanding of Jesus*. Macmillan.

See also, Coe, G. A., "Religious Education and Political Conscience," *Religious Education*, XVII, 430-35.

II. PATRIOTISM AND THE IDEALS OF JESUS

One will be able to discover from a number of the books in the foregoing list the convictions of a considerable number of writers with regard to the nature of a Christian's patriotism. One will be greatly helped, however, by careful study of the attitude of the Founder of our religion. One of the most sympathetic and helpful treatments for young people upon this subject is to be found in chapter v of Hunting's *A Life of Christ for Young People* (Minton, Balch and Company) which the group should have in its library. One of the most thought-provoking discussions of the attitude of Jesus toward patriotism is contained in an article by Kirby Page in the *Christian Century* for June 25, 1925, which may be obtained in reprint form from its author at 311 Division Avenue, Hasbrouck Heights, New Jersey, for five cents. The title is "Was Jesus a Patriot?" There follows below a list of Bible reference which he uses in discussing the subject and the summary paragraphs of his argument.

Luke 2:1-5; Matt. 2:16; Luke 13:1; Acts 5:36, 37; Luke 23:19; Luke 6:15; Mark 13:2, 14; Luke 21:20, 21; Luke 19:41-44; Luke 20:22; Luke 5:30; Matt. 12:38; Matt. 21:8, 9; John 6:14, 15; Mark 10:35-37; Matt. 20:25, 26; John 11:47, 48; John 7:25, 31; Luke 13:31; Luke 23:2, 3; John 19:12; Mark 15:26; Acts 1:6; Mark 4:1-11.

What then shall we say? Was Jesus a patriot? In the narrow nationalistic and militaristic sense, obviously he was not. But what is real patriotism? Is it not to be defined as love of one's countrymen and devotion to the highest ideals of one's nation? If so, Jesus was the preeminent patriot of his day. No man ever gave such unmistakable evidences of love for his people and no Jew ever rendered such complete devotion to the highest ideals of the prophets as did Jesus. He came that the people might have life and have it to the full. To this end he went about doing good—feeding the hungry, healing the sick, comforting the sorrowing, lifting up the fallen, strengthening the weak, forgiving the sinful, leading to the father all who would follow; loving, serving, suffering to the end. On the cross of pain and shame he cried aloud: "Father, forgive them, for they know not what they do." Not only so, he was completely devoted to the highest ideals of his nation. Did not the prophets rise to the noble conception of Judea as the mediator of justice and righteousness between the nations? Was not the highest conception of the messiah that of a suffering servant? Did any zealot love his countrymen as much as did Jesus, or serve them as well? Who manifested the truest patriotism, Jesus or Barabbas?

In the light of the incontrovertible evidence concerning the actual choices made by Jesus, what attitude toward patriotism should be maintained by his followers today? Can we not all agree upon the following? First, followers of Jesus are supremely obligated to love their countrymen and to be devoted to the highest ideals of their nation. Patriotism for real Christians is not a matter of lip service but a question of genuine affection for one's people, and whole-hearted allegiance to the noblest ideals of one's nation. Too frequently the ideals and symbols of patriotism have been prostituted to unholy ends. Are not the sacred phrases of

patriotism bandied about by corrupt politicians and arch-militarists? Is not the flag often used to drape the barroom of some den of vice or to decorate the show window of some profiteer? Shall the true followers of Jesus permit these blatant, self-styled patrioteers, actual enemies of their country, to appropriate the ideals and symbols of patriotism? Surely one of the main tasks before us is to put content into the word patriotism and help our fellow citizens to understand that it connotes love of people and dedication to ideals. Moreover, it should be emphasized that love of country does not involve hatred of other peoples. The truest patriotism incorporates within itself the ideal: "Above all nations is humanity."

Second, followers of Jesus should realize that the highest service to the citizens and the ideals of their nation can be rendered only by adhering to Jesus' way of life. The truest patriot is the one who most completely incarnates the attitudes and practices of Jesus. There is, therefore, no occasion when a Christian patriot is justified in giving way to hatred of other peoples or to the desire for revenge. "Love your enemies, do good to them that hate you, bless them that curse you, pray for them that despitefully use you." Since the effective way to overcome evil is by doing good, a Christian patriot should never retaliate with evil for evil, or seek to cast out Satan by using Satan's weapons. In view of the tragic evidence now available which reveals the futility and suicidal nature of modern war, as well as its utterly unchristian character, is it not clear that we, like Jesus, should refuse ever to take up the weapons of war? If we are to overcome national evildoers by non-violent measures, we must create and strengthen international agencies of justice as channels through which good-will may find expression.

Third, the patriot who believes that he can serve his country most effectively by using the weapons of Jesus,

must be prepared to take the consequences of that manner of life. To resist the enemies of one's country with the weapons of war, frequently means the loss of a limb or an eye or even life itself. It is expected of a soldier that he will endure any discomfort or suffering which is necessary in order to win the victory. And so it must be with the Christian who would overcome evil by doing good. To overcome the armed enemies of one's country by depending upon the method of Jesus requires even greater courage, fortitude and endurance than is demanded of a soldier. Jesus recognized this fact and gave full warning to his disciples: "Behold, I send you forth as lambs in the midst of wolves . . . Yea, the hour cometh that whosoever killeth you shall think that he offereth service to God . . . Except a grain of wheat fall into the earth and die, it abideth alone; but if it die, it beareth much fruit . . . If any man would come after me, let him deny himself, and take up his cross, and follow me." The most extreme penalty that the Christian patriot may be called upon to endure is the temporary loss of political freedom rather than use the weapons of hatred and bloodshed. From the whole spirit and example of Jesus, clearly is it far more important that his followers should always live as good members of the father's family, ever maintaining the attitude of love and forgiveness, than that they should preserve political freedom by violating the family spirit. Real freedom is deliverance from attitudes and practices which violate Jesus' way of life. "If therefore the Son shall make you free, ye shall be free indeed." To follow Jesus obligates one to love his countrymen and to seek after the highest ideals of his nation. But to serve as Jesus did may involve humiliation, suffering or death. The real question before us, therefore, is this: Do we have the love, the faith, the courage, the endurance to accept all that is involved in the patriotism of Jesus?

are not." Yet the man who thus gives himself unsparingly is content if he can but add even a single contribution to the knowledge which is yearly increasing the efficiency of our industries, lessening the risks we run from disease, and adding to the comfort of our homes.

Among the recent discoveries now being described at Baltimore are several in which chemistry has been closely associated with physics, among them novel industrial applications of radium, the use of ultra-violet rays for the sending of signals by invisible light, and improved methods of transmitting photographs by wireless. Only the other day it seemed that we had reached a sort of limit with the wonders of radium. But with the announcement of the discovery of "radon" new marvels and utilities are opened up. Radium, it is true, has a long life, losing only half its weight in 1,700 years; radon degenerates to the same extent in about four days and costs as much as \$5,000,000 an ounce to produce. But its increased activity makes its employment for cancer treatment cheaper: The experts have found that from \$25 to \$50 worth of it can be used for conditions which would require the application of from \$2,000 to \$4,000 worth of radium.

By far the most widely interesting of the triumphs announced at Baltimore is that of the discovery of fadeless dyes for cotton. Hitherto we have been largely dependent in this field on processes perfected in Germany. But through the work of chemists employed in the color trade laboratory of the United States department of agriculture America has been definitely freed from this kind of "foreign domination." "The American manufacturers and vat dyers," says the report of the American Chemical Society, "now have at their disposal cheap and pure products with which to build up the complex-molecular character of the colors, and which give the brightest shades and the most

deavor to find the best means of organizing human society. He pointed out that selfishness and force are crude and inefficient agents, which will never be competent to bring about a socialized humanity. We must learn how to apply the universal solvent to the problems of the social organism. For himself, Jesus dared to begin to live as if the kingdom of God were here, and to treat men as if they were members of the Kingdom. His summons to his followers is a challenge to join him in that great adventure of faith. . . .

Of course mere pacifism is not Christianity. A nation that wished to test Jesus's faith in love would have to do more than refuse to fight. It would have to live, first of all, in sacrificial service, and in generous justice toward the peoples of the earth. In fact, the members of that nation would have to choose to be members of the kind of society that Jesus established. We only confuse the significance of the teaching of Jesus when we think that we can make a single element of it effective, especially when the element selected may be one that saves us from trouble and expense.—THEODORE GERALD SOARES, *The Social Institutions and Ideals of the Bible* (Abingdon Press), pp. 349-54.

Christianity as a religion is not to be described by making an anthology of the words of Jesus. It is not a generalization of the personal habits of Jesus. It is the actual reaction of individuals and groups to his ideals. Christianity is a social movement partly expressed and partly not expressed by the churches. Its center is not to be found in this or that word of Jesus or in anti-social individualism; it is rather to be found in the spiritual sympathies and tendencies of men and women who are indissolubly members of social groups. The moral values which go to make up the ideals of these groups are never absolute but always relative. They are truly Christian in the proportion they tend to express

the fundamental faith and principles of Jesus. The present issue is not between nations equally ready to be shown the way to give justice, but between nations one group of which is following Caesar and the other of which is defending institutions embodying a developing appreciation of the ideals set forth by Jesus. It is for this reason that the conscientious objector is in danger of destroying the very idealism which, with the spirit of the early martyrs, he professes. . . .

But no man is a Christian who believes that anything injurious is right. No man has the spirit of Christ who is content to permit wrong to seek its victims. Personal comfort, life itself, is as nothing compared with the giving of justice, for which Jesus himself died. . . .

So in the case of a nation that sees the world and itself attacked by another nation bent upon terrorizing its neighbors into subjection and destroying the most precious institutions of civilization. Pacifism under such circumstances is antisocial, a misguided idealism if not transcendentalized selfishness. The duty which a nation owes to a world as well as to itself and its future compels it to protect its institutions and its very existence against the assault of a national highwayman. And this duty must infiltrate the moral action of individuals. Christians are not insulated individuals; they are citizens.—SHAILER MATHEWS, *Patriotism and Religion*, pp. 104, 105, 113.

III. GREAT LEADERS ON "PATRIOTISM"

THE LARGER PATRIOTISM

Edith Cavell, on the eve of her execution for the crime of being compassionate, said: "I now see that patriotism is not enough."

It was no slacker who spoke thus. She had risked her life and lost it—for her country. In spirit and purpose she

and Nathan Hale are brother and sister. But this patriot said, as she died, "In patriotism there is something lacking."

What did she mean? That the essential thing in patriotism is ignoble? Hardly; or she would not have died, in so serene a mood as made even her executioners marvel.

Was she not thinking of that patriotism which is conceived as "my country despite the world"—narrow, provincial, the uncompleted arc of the great circle?

The patriot who seeks to complete that arc is not less a patriot because he says, "My country *with* the world." He is more patriotic than before. He has given his patriotism a nobler purpose. He must be no less devoted to his country than he was, but more, for now he sees his country as a necessary link in the chain of human interdependence. —Editorial, *Northwestern Christian Advocate*, December 30, 1926.

WHAT IS AMERICANISM?

Americanism is not uncritical belief in the goodness of all things American just because they are American. Gullibility and patriotism are not synonyms. Patriotism is not blindness to the faults of the fatherland. . . . It is bad enough to be honestly blind to the faults of one's country. It is worse to know them and then refuse to acknowledge them in the belief that it is unpatriotic to be critical of one's own. That spirit is a subtle subsidy of all the things that eat away a nation's greatness.

Americanism is not belief in the infallibility of the majority. Democracy cannot work unless the minority is sportsmanlike, but we are likely to overlook the fact that the majority is also obligated to be sportsmanlike. And that is what the majority is not. The besetting sin of the majority is this: it wants to use the device of majority rule

for silencing controversy as well as for settling contests. It wants to standardize opinion. And that spells the death of any nation that permits it. The majority has never taken a step on its own initiative. It has always been prodded into progress by a minority. . . . A valid Americanism will protect its pioneers.

Americanism is not slavery to the opinions of the fathers. . . . Americanism implies loyalty to the fathers, but the highest loyalty consists in meeting the issues of our generation with the same intelligence and sense of responsibility with which they met the issues of their generation.—GLENN FRANK, *Century*, November, 1924.

Never believe that any one country, even if it is your own, has a monopoly of virtue. My own experience is that virtue is divided about evenly among all nations, although it may have a more attractive garb in one's own country. There are some who think that a good patriot must hate and despise all nations other than his own; but that is not true, although he naturally will tend to think his own nation the best in the world.—LORD CECIL, *Yale News*.

The generally expressed desire of "America First" cannot be criticized. It is a perfectly correct aspiration for our people to cherish. But the problem which we have to solve is how to make America first.

We can make little contribution to the welfare of humanity on the theory that we are a superior people and all others are an inferior people.

We are not likely to improve our own condition or help humanity very much until we come to the sympathetic understanding that human nature is about the same everywhere, that it is rather evenly distributed over the surface.

of the earth, and that we are all united in a common brotherhood.

We can only make America first in the true sense by cultivating a spirit of friendship and good will, by the exercise of the virtues of patience and forbearance, by being "plenteous in mercy," and through progress at home and helpfulness abroad standing as an example of real service to humanity.

We shall only be entering a period of preparation for another conflict unless we can demobilize the racial antagonisms, fears, hatreds, and suspicions, and create an attitude of toleration in the public mind of the peoples of the earth. If our country is to have any position of leadership, I trust it may be in that direction, and I believe that the place where it should begin is at home.

We know and everyone knows that these old systems, antagonisms, and reliance on force have failed. If we are to maintain and perfect our own civilization, if we are to be of any benefit to the rest of mankind, we must turn aside from the thoughts of destruction and cultivate the thoughts of construction.

We cannot place our main reliance upon material forces. We must reaffirm and reinforce our ancient faith in truth and justice, in charitableness and tolerance. We must make our supreme commitment to the everlasting spiritual forces of life. We must mobilize the conscience of mankind.—CALVIN COOLIDGE, Omaha, Nebraska, October 6, 1925.

A clear conviction grows in the best thinking of to-day that mankind's realest conflict of interest is not between this nation and that, but between the forward-looking, progressive, open-minded people of all nations, who have caught a vision of humanity organized for peace, and the back-

ward-looking, reactionary, militaristic people of the same nations.

The deepest line of conflict does not run vertically between the nations; it runs horizontally through all the nations. The salvation of humanity from self-destruction depends on which side of that conflict wins.

What has happened thus to make a local, national patriotism, however sacred and beautiful in many of its forms, inadequate to meet our present need is clear.

In unforgettable words the world has been told by a great patriot: "Patriotism is not enough."

Why is it not enough? Well, patriotism once took men of little, local loyalties and expanded their outlook and allegiance. They had been citizens of a shire; patriotism made them citizens of a nation.

Patriotism once called men to the widest imaginable outreach of their devotion; it broke down local provincialisms; it stretched human horizons; it demanded unaccustomed breadth of vision and unselfishness of life. To be a patriot for the nation meant a large loyalty as against the meanness and parochialism of a local mind.

But the world has moved. Life has expanded and become international. Now it is possible for patriotism to fall from its high estate. Instead of calling men to wider horizons it can keep them within narrow ones. Once the issue was patriotism against a small parochialism; now the question may become patriotism against a large care for humanity.

Once patriotism was the great enemy of provincialism; now it can be made to mean provincialism and to sanctify the narrow mind.—From a sermon preached before the League of Nations, by HARRY EMERSON FOSDICK.

IV. FOR THE CHURCHES' THOUGHT AND ACTION

PRAY IN CHURCH, THEN GO TO VOTE

HELENA, Ark., Aug. 12.—Prayers for peace and sobriety and election of good men to office were said at union services in the Methodist church here today, half an hour before the opening of polls for State primary and county election.—News dispatch.

"LET HIM TALK!"

Let the conscientious objector talk. Those that stand for militarism fear the conscientious objector more than they fear anyone else. I cannot make out why so many Christian ministers say what they do about the conscientious objector. I heard one say, "I put the pacifist on the same plane with the bootlegger," and what puzzled me was that he said a great deal fiercer things about objectors than I have ever heard him say about bootleggers. I can't understand this, it is a mystery to me. The objectors may be mistaken, but they are on our side—I mean the side of all who are against war. When you find men who will go to prison for their convictions about war they advance the cause as we better-balanced spirits never can hope to do.—BISHOP F. J. McCONNELL. Quoted in the *Northwestern Christian Advocate*, July 9, 1925.

A CHURCH INFLUENCES THE FOURTH

The Fourth of July celebration in Barrington, Ill., was the largest the town ever had, and the best. Its wholesomeness appealed to everybody. The parade was a remarkable one. The float representing the Methodist church won the first prize. It was made by the Rev. John E. DeLong, and decorated by Mrs. R. R. Hammond. It was a truck covered completely with white, with a white cross in the center,

and decorated with green vines. On the sides were four large white, heart-shaped posters with the words, "World Service" and "World Peace," in red. The committee of judges did not know who made the cross, as it bore no label. It was selected as the best for its simplicity and its interpretation of a supreme idea. The church had an opportunity indirectly to influence a Fourth of July celebration, and the men of the chamber of commerce were delighted with the better Fourth, the great crowds and the wholesomeness of the entire day. This is an instance of a church that wins a whole community to higher ideals.—*Northwestern Christian Advocate*, July 16, 1925.

From one point of view government may be regarded as the chief means of social control in human society in that, as an agency to enforce law, it must be the last resort in controlling conduct in any group. . . .

But it is a great mistake to think of government mainly in terms of its police powers or to think of it mainly as a repressive agency in society. Whatever may have been the origin of government, practically all writers now agree that its function is constructive, and only incidentally repressive. Positively government and law exist to harmonize and integrate the activities of the members of the group, first with reference to securing internal order and then with reference to social welfare generally. . . .

As soon as we emphasize the positive functions of government and law to promote social welfare, we can no longer think of these agencies as merely static. They are organs of adjustment standing above the individuals, classes, and minor institutions of the group, functioning to harmonize the relations of all these, and so to secure justice to all and to promote the welfare of the whole. Government and law exist to secure social order, but they need not interfere with

social progress. They should not so much repress individual and group activity as promote unity and cooperation. In other words, the functions of government under this welfare conception become, as John Stuart Mill said, "coextensive with human interests." It should undertake to do whatever it can do effectively for the welfare of the people. Even if we limit the action of government and law to objective behavior, it follows from the welfare conception that that government is not best which governs least, but rather that which governs most, provided it does so in socially wise ways, so as neither to destroy individual initiative nor block social progress.

Nor need the government of any particular nation be opposed to the establishment of a harmonious world order. It is a psycho-social principle that loyalty to one group need not weaken, but may rather strengthen, loyalty to a greater group of which the smaller group is a part. Thus, loyalty to the government within the nation may be entirely consistent with loyalty to humanity, if the national government be made to serve the wider life of humanity. It must be admitted, however, that in democratic nations a government above mere class or national egoism is possible only on the condition that the individual citizens are dominated by ideals of intelligent patriotism and of the service of mankind rather than by mere selfish class or national interests. It is apparent, therefore, that ideal government must be built up rather through agencies other than government itself.

It is unwise to use government and law to control the attitudes, motives, beliefs, and intentions of individuals, and all attempts of governments in the past to control these effectively have ended, as we have seen, in social disaster, because such attempts lead to the undue repression of individual liberty. Government and law alone do not, and can not,

go deep enough to secure the highest type of social order, or indeed any type which is adequate for the social life of the present. Their control is too crude and external, too late in beginning with the individual, and too intermittent in its pressure upon him. Hence all governments have sought the aid of religion and education to supplement their efforts in securing social order. Because of the relatively external nature of government and law, they are effective as means of social control largely in proportion as they support and are supported by, religion, morality, and education.—ELLWOOD, *The Psychology of Human Society* (Appleton & Co.), pp. 396-401.

A nation is more than a group of people living under a government and occupying a certain area. Of this we are sure. Yet just how to define the word lies beyond our power. Nationality is as shy of definition as life itself. In some cases it seems to express a common descent and inheritance of the same customs; but some who, like the Slavs, share such descent and inheritances, have no political unity. Sometimes, as in the United States, it is the expression of political unity with no community of origin. Sometimes political history, origin, and community of cultural inheritances go to make up national feeling, as in the case of France, England, and Japan, although even in these countries each population may be traced back to different ethnic stocks. Modern nations have their history, but they themselves are more than history. In them all there is the plus element which for lack of a better term may be called a national spirit. As President Faunce has so well said, "Nationality is a collective memory and a collective hope." Yet when we undertake to analyze and describe this spirit we find ourselves again involved in a maze of forces crossing and recrossing.

one another, by no means easy to combine either in logic or in fact [pp. 34-35].¹

So it comes to pass that loyalty to one's nation is far more inclusive than loyalty to one's government. True, when a government is set forth as the state and makes its own ambitions and policies a national program, it becomes the object of loyalty. But the nation, whatever may be its constitutional aspect, is more than its government. Loyalty to one's nation—or when government is imperfect or lacking, one's people—is the only workable definition of patriotism. On the one side it is an idealistic devotion to the mission which its citizens believe is the duty of a state to perform.

It follows that patriotism gets its highest moral values not from itself as a state of soul. Its moral values are derived from the significance of the nation to humanity. If this significance be morally indefensible, patriotism becomes a menace. If the political, economic, and international policies of a nation tend to establish a better world order, patriotism is an evangel of peace and justice [pp. 35-36].

That international crimes have been wrought in the name of nationalism must be admitted. In the name of patriotism strong nations have oppressed the weak. National pride has given countenance to national aggression and brutality. National egotism made Continental Europe an armed camp and drenched the earth with the blood of helpless peoples. All this and more must be admitted as legitimate charges against nationalism and patriotism of a certain sort.

But it does not follow that nationalism and patriotism of another sort are of necessity evil. . . . Each nation—using that term in a broad sense—has been a laboratory in which definite cultural ideas have been developed. It is a

¹ These and the following paragraphs are from Shailer Mathews' *Patriotism and Religion*.

commonplace that Egypt, Judea, Greece, and Rome, each in its creative national epoch, perfected some cultural element which social evolution has incorporated and placed at the disposal of the entire world. Modern nations just as truly have their contributions to make to world-life. Without the national life the rights of the individual now so outstanding in democratic states would never have come into existence. Personal liberty is impossible without the protection of the state. Differences in state life enable citizens of one nation to possess rights which are forbidden to citizens of another nation. If it had possessed no national life, how would it have been possible for the American state to work out its characteristic contributions to human welfare—the identification of citizenship with the state, the right of private initiative, the equality of opportunity, the elevation of women into full rights of persons, the extension of education, the assurance of religious liberty, the growing recognition of economic freedom and self-direction of the working-classes, the protection of weaker nations, and the regard for international law and arbitration? These inestimably precious advantages have been made possible by national democracy [pp. 40-42].

We may then challenge any man who claims to be a patriot to answer this question: For what does your nation stand? Does it stand for the imposition of a national civilization upon nations whose inhabitants have been killed and starved and deported? Does it stand for the elevation of force into a religion and the organization of war as a legitimate and inevitable method of national expansion? Or does it stand for liberty and opportunity for the individual, the right of weak nations to maintain their independence and their national traditions, the submission of international disputes to arbitration, and the hatred of war as a curse? [p. 74].

The ultimate relation of Christianity and war must be found in the attitude of Christians to these chief causes of war, conquest and economic expansion through force. Appeals to Christian principles after national policies in these regards have been determined, in the future as in the past, will be futile. A nation's spirit, a people's loyalty, must come under the sway of Christian ideals if war is to end. Patriotism itself must embody and express the principles of Jesus if peace is to be on earth.

Let us at once grant that such a spiritual regeneration will not be instantaneous. It must be the result of social forces themselves. If Christianity is to end war it must cure the world of its lust for conquest and bring economic expansion under the control of justice [p. 87].

For those who have such spiritual reserves upon which to call in moments of national strain and stress, patriotism ceases to be primarily a militaristic virtue. A patriot must needs often become a soldier in order that government of the people, by the people, and for the people shall not perish from the earth. But he needs also to be loyal to national ideals which will lead him to face the duties set by peace. Justice and liberty are supremely valuable even when we do not go to war to protect them. When the war drums sound no longer there will still be demand for those who are ready to sacrifice their individual comfort and privilege, it may be life itself, for national ideals. Democracy as a phase of actual concrete living cannot be indifferent to the inner dangers that beset it from anti-democratic capitalism or an anti-moral materialism. War itself must be outgrown through the moral adjustment of issues from which wars have sprung. Citizens must believe in a God who works through the development of institutions that give equality of opportunity to every member of a national group and to nations themselves. The issues of our economic life must be seen to

be as exigent as battles and the protection of human welfare as imperative in the relation of economic classes as in the bloody struggle of nations.

Any religion that shirks such duties as peace proposes can never be the religion of the world. A pessimism that blinds men's minds to the possibility of ennobling social evolution and which refuses the sacrificial devotion of one's life to the cause of human progress in days of peace is unworthy the name of Christianity. The same devotion that carries nations into the valley of the shadow of death must not grow cold as they rest beside the still waters. For such devotion patriotism needs the inspiration that fundamental religion can give. The course of world events has reduced all national issues to a choice between Caesar and Jesus. Hitherto Caesar and the church have made common cause. Formulas of other-worldly salvation have shown themselves incapable of elevating patriotism from the virtue of the warrior into devotion to a better social order. In the religion of Jesus rather than in the religion of the ecclesiastic lies all hope that patriotism shall be transformed from a belligerent into a cooperative virtue [pp. 134-35].

A NEW DECALOGUE OF PATRIOTISM

The flags will be waving and the bands playing and the people singing together on Memorial Day.

The Voice from Sinai is not stilled.

The old decalogue takes new forms to meet the complex needs of our day.

I

Thou shalt make no graven images of the Lord thy God, nor have other gods before him. Thou shalt not make a god of thy flag, nor fall down and worship it. Thou shalt not worship words written by the hand of man, nor shalt thou make a god of any Constitution, and give it the rever-

ence due only to Him. The Lord thy God is a jealous God, and yields His sovereignty to no work of man. Thou shalt not take His name in vain and boast, "Lo, the Lord is on our side, and with His help we will prevail." After this fashion do the heathen boast and claim the God of all the earth for themselves alone. They beguile themselves with phrases, and they shout together, *Deutschland über alles*, *Britannia rule the waves*, *America right or wrong*.

II

Thou shalt not vaunt thyself, nor be puffed up. Thou shalt not prate of this superior people, prepared by God for the mastery of the world, destined through all eternity for the ruling of mankind. Thou shalt not boast of the greatness of thy lands, the number of thy oxen and asses, of thy wives and sons and daughters, of thy maid-servants, and thy man-servants, of thy railroads and bank clearings, and the cunning inventions of thy hands. Thou shalt not parade thy battleships, making hard the heart of thy neighbors across the seas. Thou shalt not march thy mighty men, and flaunt them in the fact of the world, and cry out, "Behold our strength." Thou shalt not withdraw in the insolence of contempt and draw the seas about thee in thy security, and trumpet forth, "What concern are these nations to us?" After this fashion have the empires of the earth boasted, and their names pass from the earth.

III

Thou shalt not bear false witness against thy neighbors. Thou shalt not say, "All Japanese are servants of Belial, and all Germans are priests of Moloch;" nor shalt thou make crooked thy finger against the people of Mexico. Thou shalt not believe the idle-minded when they speak contempt for those who live under other flags, for thou dost remember

that in times of war, and in times of peace, there be many who in the name of patriotism bring false witness against other peoples. Thou shalt remember that in the days when war covered the earth, and the light of the sun was dimmed with the smoke of many battles, that thou thyself, and thy wife, and thy man-servant, and thy maid-servant, swallowed great tales about Germany, and that under the strain of war thou didst repeat lies without end, and didst teach thy little children to hate.

IV

Thou shalt not believe that all about America is good and that all about other peoples is bad. Thou shalt not teach thy son and thy daughter that America has a record unspotted by guilt, and unstained by selfish aggression. Thou shalt not sign petitions against the teacher who tells thy son and thy daughter that America has been guilty of grievous wrongs against Mexico and the Indian. But thou shalt teach thy children to love truth and pursue it, that through love they may learn the patriotism which shall never be content until America rises to the heights of which our fathers dreamt.

V

Thou shalt not covet thy neighbor's oil wells; thou shalt not covet his fertile acres, his iron mines, his harbors and his rivers, nor anything that is thy neighbor's. Thou shalt not give ear to the pleader for American rights, when American rights mean the denial of the human rights of Mexican or Cuban or Filipino.

VI

Thou shalt not kill. Thou shalt seek a better way for the settlement of world disputes, and shalt not accept the creed of those who would argue that war must ever be. Thou shalt not bless war, nor invoke the blessing of the

Lord thy God upon it. Thou shalt neither slumber nor sleep until war be banished from the face of the earth.

VII

Thou shalt not keep silence. Thy fathers gave the full measure of devotion that America might be free. Thou shalt not be faithless to their trust. Thou shalt cry out against oppression and raise thy voice against injustice. Thou shalt lift up thy voice in strength when congress permits wanton injustice toward weaker peoples, and when the warmakers stir up strife to the East or to the West. Thou shalt not keep silence, nor contain thyself, but thou shalt let thy voice be heard in the streets. Thou shalt give honor where honor is due; but thou shalt not be silent when the honor of America is attacked in the name of patriotism.

VIII

Thou shalt not hold in contempt the purity of thy neighbor's national hope or self-respect. Thou shalt rejoice in the struggle for liberty in Mexico, the passion for the republic in Germany, the surging up of democracy in Japan.

IX

Honor thy fathers and thy mothers, that thy days may be long in the land which the Lord thy God giveth thee. Thou shalt not cry, "All this is ours, the work of our hands." Thou shalt not forget the days of thy fathers, nor prove faithless to their trust. Thou shalt accord them the honor which carries on the work by them begun.

X

Thou shalt build a new and a better patriotism. In it thou wilt find more room, not less, for the love of America. More, not less, room for the appreciation of America's con-

tribution to world greatness. More, not less, room for the appreciation of the men

"Whose stern, impassioned stress
A thoroughfare for freedom beat
Across the wilderness."

Thou shalt make room for new appreciation of other patriots of other lands. Thou shalt give skill its meed of praises, whether the skillful be yellow or white or black. Thou shalt confer the accolade upon knightliness under every flag. Thou shalt see beyond the old horizons, and pierce old barriers. Thou shalt find heart and voice to sing—

"America, America!
God shed his grace on thee,
And crown thy good with brotherhood,
From sea to shining sea!"

—HUBERT C. HERRING in the *Northwestern Christian Advocate*, May 21, 1925.

V. EDUCATION FOR A CHRISTIAN PATRIOTISM

It is high time that the educational and Christian forces of the world united on a genuine, constructive campaign to banish illiteracy, misunderstanding, and destructive propaganda and to build a genuine world friendship. If one-tenth of the money now being spent by the nations of the world for military purposes were to be used for the larger *peace* patriotic program, we should never face another war. Here is one of the strongest reasons for endorsing some association of the nations of the world.

In all this program is there not both a challenging opportunity and an awful responsibility resting on those of us who are in any way concerned with the leadership of the youth of America? Are we educating the younger genera-

tion to pioneer in constructive adventure for the common good, really to take Jesus in earnest? How many classes have we had in our church in the past year which have genuinely and fearlessly gone into the problems of race, class, property, and war? As ministers are we patriotic to Christ and to our fellow countrymen if we have failed to devote hours and days in thought and prayer on these great issues not only individually but in organized classes, forums, and discussional meetings among the young people? We must fearlessly face God's truth. Concretely can we not as church leaders use some of the following methods which have actually been tried in the past:

Appoint committees in each church to report on the subjects of racial, class, economic, and international relationships, especially as they affect our duty to the local community life.

Study the peace movement and have reasoned conviction regarding it. Know current international news as well as the past. The word "peace" was rarely more popular than it is now. People want information. Be ready to give it—not dogmatically, but as one with conviction. Speak to groups on various phases of the movement.

One society in connection with World Good Will Day gave a pageant representing something of the best from every great nation in the world.

A group at Earlham College in 1924 conducted the following peace work: Forty-six students spoke to seventy groups totaling 7,000 people; fifteen faculty members contributed automobiles for the work; letters regarding the Bok Peace Plan were written to thirty-one ministers; a peace committee was appointed from the student body; a special "peace" bulletin board was provided; speakers were brought in to speak to the college.

Hold a monthly discussional luncheon on international topics with speakers from both sides, or a forum in the evening.

Investigate to find out exactly what the public schools of the community are doing to educate for peace. In one community they started an occasional assembly meeting on international affairs in the high school.

Create good will between the young people of America and foreign countries by exchanging stamps and postcards.

Increase the support of foreign missionary work. Every church should help to support its own representative abroad.

The Boy Scouts of England promoted international friendship by sending about 18,000 English boys to eighteen foreign countries and helping about as many foreign Scouts to visit England.

If there are any national or racial groups in the neighborhood which are looked down upon or oppressed, could you enlist their co-operation in some common cause? One church threw open the parish house to a foreign group to use as they saw fit.

See that the library of your church has good books and periodicals on international questions and that the Sunday school is studying the problem, using such textbooks as *Christian Fellowship Among the Nations*.

One church has a peace committee. It distributes literature and posters and also sends peace literature to those who want it.

We must do more than merely think and make speeches. Discussions and talk alone never have and never will win many disciples to a life of patriotic devotion to the Master. Discipleship necessitates a *life that is lived*. Should we not, then, finally educate by demonstrating that a life can be dominated by invincible good will even in the midst of a

semi-pagan world? We must be fearlessly honest in any belief which we think squares with that of the Master regardless of whether it cuts across age-long prejudices and the selfish practices of some among those whom we minister. Let us be educators according to Jesus!—JEROME DAVIS, "What Kind of Peace Education Do We Want?" *Congregationalist*, July 9, 1925.

VI. A CHRISTIAN'S PATRIOTISM

THE HIGHER PATRIOTISM

Recent events give point to the question: Is a Christian unpatriotic if he declines to support every proposal of the War and Navy Departments or other agencies of the State?

May not one's very love for his country and his ambition to serve its highest welfare sometimes lead him to dissent strongly from what happens to be the governmental policy of the moment?

Involved in the answer is the whole principle of the separation of Church and State, to which all Protestants are deeply committed. On this question we hope to speak more fully in a future issue. For the present, suffice it to say that the very fact that neither Church nor State can control the other leaves the Church the right and the duty to use its moral influence to lead the State to choose Christian ends.

The fleet is dispatched to Australia for manoeuvres in Oriental waters. Suppose it is clear to thoughtful Christians that this is creating suspicion in Japan, making mutual confidence and goodwill more difficult. What are they to do?

A proposal is put forward to "make Hawaii the strongest military outpost in the world." What are they to do who feel that this is contrary to the spirit of the Washing-

ton Conference and the Four-Power Pact in the Pacific, to which our government has solemnly agreed?

Or it is proposed to make Armistice Day, already dedicated to the ideals of world peace, the occasion for a regular annual muster of all our military forces, with a popular appeal to the nation to be prepared for war. What shall they do who believe the deepest need of the nation is constructive preparedness for peace?

We are told, in substance, that one is disloyal and untrue who raises any question as to governmental policies. Was Lincoln disloyal, then, when he condemned our war with Mexico? Or Liebknecht when he denounced his country's invasion of Belgium? How, one would like to inquire, is his country to be kept in the right, unless her citizens are to be true to their own consciences? Can anyone ever truly serve his country by supporting a policy that he believes to be morally wrong?

For the Christian at least, this much should be clear. His supreme loyalty is to Christ and the principles of His Kingdom. Living in the midst of a civilization that is only semi-Christian, he may find lesser loyalties—loyalties to race, or class, or government—clashing with this higher loyalty. If such be the case, surely he must bear his witness for the truth as he has found it in Christ. Only thus can he help to build a civilization so truly Christian that a conflict between loyalty to Christ and loyalty to the State will no longer exist.—Editorial, *Federal Council Bulletin*, May-June, 1925.

This (the new) patriotism carries the divine dream of the World State, the World Republic—the dream that will be realized in the rise of reason in the brain of man. Tennyson watched—in vision—the march of the race,

Till the war-drum throbbed no longer and the battle flags were furled
In the Parliament of Man, the Federation of the World.

And this patriotism includes an unselfish devotion to our own country, but not an exclusive devotion to her. But that devotion will not be expressed—as so often of old—in merely dying for her perhaps, but mainly in an earnest effort to make her *worthy* of our dying for. It includes this devotion to our country because she offers the duty nearest to hand. It includes also a devotion to the welfare of all other nations. The New Patriotism is not only national: it is also international. It comes lighted with a vast vision: it sees that above all nations is Humanity.

This patriotism has for its objective the enbrothering of the race, implying brother-care for brother; and, finally, the elimination of the old world destroyers—War and Poverty. Yes, it comes to establish international peace and to organize industrial democracy.

This new spirit will extend the frontiers of friendship, until the world shall become a world of friends. It believes in the unifying forces of generosity and good-will. It has faith in ballots—not bullets: it believes in evolution, not revolution.

The New Patriot is not a patriot for pay: he is willing to take unprofitable risks. While he works cheerfully in the present order, he knows himself to be a conscript of a higher order. He stands firm above all appeals to self-interest. He looks upon public service—all service of the people—as a sacred thing. It was in the spirit of this ideal that I penned these lines:

We need the Cromwell fire to make us feel
The common burden and the public trust
To be a thing as sacred and august
As the white vigil where the angels kneel.

Let me say again that the new citizen is not only a patriot of his own people, but is also a patriot of humanity. The race is one. So he recognizes the fact that while the accident of birth makes him a member of his own nation, it also makes him a member of all nations. Thus he has a duty to his own land, and a duty to all lands. When he considers a problem affecting his own nation, he must take into account the effect of his decision upon other nations. All countries must be included in the dimensions of his goodwill.—From the "Opening Words" written by EDWIN MARKHAM in *The New Patriotism*, a collection of poems of world-brotherhood. Compiled by Thomas C. Clark and Esther A. Gillespie and published by Bobbs-Merrill.

THE NEW PATRIOT

Who is the patriot? He who sends
A boastful challenge o'er the sea?
Or he who sows the earth with friends,
And reaps a world-wide fraternity?

Is it the scribe, race-proud, serene,
Smiling his scorn from Moses' seat?
Or the compassionate Nazarene,
With Roman publicans at meat?

Who is the patriot? Is it he
Who knows no boundary, race, or creed,
Whose nation is humanity,
Whose countrymen all souls that need;

Whose first allegiance is vowed
To the fair land that gave him birth,
Yet serves among the doubting crowd
The broader interests of earth?

The soil that bred the pioneers
He loves and guards, yet loves the more
That larger land without frontiers,
Those wider seas without a shore.

If duty calls, the first to die
On fields of honor and of fame,
But readier, where the vanquished lie,
To heal the wounded, raise the lame.

Who is the patriot? only he
Whose business is the general good,
Whose keenest sword is sympathy,
Whose dearest flag is brotherhood.

—FREDERICK LAWRENCE KNOWLES

America First

Not merely in matters material, but in things of the spirit.

Not merely in science, inventions, motors, and skyscrapers, but also in ideals, principles, character.

Not merely in the calm assertion of rights, but in the glad assumption of duties.

Not flaunting her strength as a giant, but bending in helpfulness over a sick and wounded world like a Good Samaritan.

Not in splendid isolation, but in Christlike coöperation.

Not in pride, arrogance, and disdain of other races and peoples, but in sympathy, love, and understanding.

Not in treading again the old, worn, bloody pathway which ends inevitably in chaos and disaster, but in blazing a new trail, along which, please God, other nations will follow, into the new Jerusalem where wars shall be no more.

Some day some nation must take that path—unless we are to lapse again into utter barbarism—and that honor I covet for my beloved America.

And so, in that spirit and with these hopes, I say with all my heart and soul, "AMERICA FIRST."



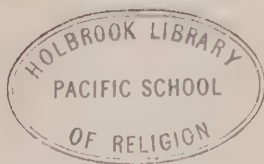
—BISHOP G. ASHTON OLDHAM, Washington, D.C.

September 7, 1924

CHRISTIANIZING OUR COMMUNITY

*A Suggested Plan for a Project for
Young People's Groups*

By
ERWIN L. SHAVER



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A FOREWORD TO YOUNG PEOPLE

The flame of God through your spirit stirs,
Adventurers,—O Adventurers!

Yes, you are adventurers, abounding in life and looking forward joyfully to the opportunities of the new day. With you action counts more than words. You are eager to have your chance to discover, to create, and to accomplish. In your own new way you intend to make this a better world to live in. You spurn hypocrisy and demand a creed that can be interpreted in terms of everyday life.

It is these qualities which the author has taken into account in suggesting a program for your young people's group. At first glance it may seem a strange way to organize a course, but as you look more carefully, you will see that it is not just a course of study. In its various sections you will find a program which will call forth your highest and best energy.

With the hope that you will find in this project program that which stirs into flame your spirit of adventure, which furnishes you an opportunity to do the things that count most, and which challenges your highest Christian ideals, the author dedicates this little book to the youth of today.

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INTRODUCTION

If you are like most young people, you have observed many things taking place in your community which are quite out of harmony with the Christian ideal. When you first noted these shortcomings, you were undoubtedly moved to want to do something to change matters; but, as you have grown older, you have somehow become hardened to them and have said, "What's the use?" Is this the Christian thing to do? Should one, who professes to be a follower of the greatest Leader of righteousness and holiness, give up so easily? Are we not rather to set to work in the spirit of faith to build a more righteous city or town or village? Has not God given to men of every generation a vision of a holy city in the midst of whose streets there is a tree of abundant life for all its people? And can we not begin to build this city by the help of God in the place where we live, so that peoples even in distant lands will want to follow our example? Unless we Christianize our own community, we must not expect the sending of the gospel message to foreign lands to be very effective.

In this book you will find a plan for setting to work upon the problem. It provides for your making a survey study of conditions in your own com-

munity, for discovering what principles should govern Christian community life and for then taking the lead in bringing to pass some definite improvement with the hope that others also will thus be led by your example to do their share. Because you are anxious to undertake tasks which demand both clear thinking and vigorous action, we believe you will find this plan both interesting and challenging. And when you have come to the end, we believe also that you will have found your experience one of rich discovery and lasting satisfaction.

GENERAL SUGGESTIONS AS TO ORGANIZATION

The best plan of action by which to carry forward the purposes which have just been stated is, of course, that worked out by the members of your group with the help of your leader. It is, however, necessary that some help be given to start you in making such a plan, and the following program of activities is suggested. It should be viewed simply as suggestive. There are many factors in the local and immediate situation which will make it advisable for groups to devise a plan which may be quite divergent from that which follows.

The activities suggested are roughly divided into three parts, so that one type of work is offered for the first quarter, another for the second, and another for the third. It is quite likely that interest will cause considerable overlapping of these types of activity. For example, the study of the principles of Christian community life suggested for the last eight sessions of the first quarter may easily be carried over into the second quarter and may find its complete mastery only in the third quarter, as the members of the group engage in projects of actual service. Likewise, even during the first quarter, while the surveys are being made, there will

be considerable evaluation of community life, although this is the activity stressed during the second quarter.

The program of activities is planned so that groups use their Sunday sessions for presentation and discussion of work done individually or through committees as midweek activities. In case two Sunday sessions are available because of co-ordination of the young people's program in the local church, one session may be used for work in smaller groups or committees (Sunday-school class hour) and the other for forum discussion (Sunday-evening hour). When but one Sunday session a week is possible, most of the committee work will have to be done during the week.

A tentative plan to guide leaders and group members in thier project of Christianizing their community life is now given:

FIRST QUARTER—SURVEYING OUR COMMUNITY

1. *Launching the project.*—The first session will be taken up with a presentation and discussion of the plan. When a real desire has been developed, the next procedure will be to define the general task and to discover its various elements. In this project the members of the group should come to see that they must (a) learn the important facts about their community, (b) find out what the principles of Christian community life are, (c) proceed to

measure the community life by these Christian standards, and then (*d*) set to work to make the changes which are needed.

When a working plan of action has been prepared specifying the activities to be carried on, the group should then proceed to elect the necessary officers and committees to carry out its will. In the case of Sunday-school departments including a number of classes, the class identity may be preserved by having each class take over the work of one or more of the suggested committees (see "Committee Work," below).

The midweek activity following this first session will be concerned largely with committee organization and the preparation of a preliminary survey blank and guide for the use of each committee in making its part of the survey.

2. *Preparing survey blanks.*—The next three or four sessions of the group may be taken up with discussion and preparation of the survey blanks and guides to be used by the committees. Help in their preparation will be found in the books and pamphlets listed in the sections of this course entitled "Reference and Source Material," III and VI.

The midweek activity at this stage of the project will concern itself largely with the revision and perfection of the survey blanks.

3. *Surveying the community and discovering the principles of Christian community life.*—For the remainder of the first quarter, or longer if necessary, two types of activity may be carried on simultaneously. Each committee should be at work making its study of that phase of the life of the community which has been assigned to it—industrial, political, educational, etc. The eight or nine weeks allowed should be sufficient to make a fair survey of the conditions existing in the community. For the most part this activity will be confined to the midweek, although certain problems may be taken up at the Sunday sessions.

Most of the time available at the Sunday sessions, however, should be given to a careful study and discussion of what constitutes a Christian community. The group may either undertake the study of some text which treats of this subject or follow an outline study of topics of its own choosing. In the former case, books suggested are: Ward and Edwards' *Christianizing Community Life* (Pilgrim Press) or Myer's *Christian Life in the Community* (Association Press). Other helps are listed in the section "Reference and Source Material." If at all possible, however, some advance preparation during the week should be made by the members of the group for this discussion.

SECOND QUARTER—APPLYING CHRISTIAN STAND-
ARDS TO OUR COMMUNITY LIFE

4. *Examining the survey facts and adopting a program of action.*—It is expected that the entire second quarter will be taken up with the reports of the various survey committees and a discussion of their contents at the Sunday sessions of the group. The order of reporting may be determined by the group. Each report should show the basic facts regarding some particular aspect of community life and then give an evaluation of them with the Christian standard in mind. This criticism should show the points at which Christian standards are approximated and the points at which they are violated. After each report has been received—and revised, if necessary, by the group after discussion—it should be given to the Committee on Findings (see “Committee Work,” below).

When all the reports have been made, the group should proceed with the guidance of the Committee on Findings to make a summary of their thinking, a summary in the form of a program of action to be undertaken by the church to Christianize the community life. The report thus formulated should be presented to the church at one of its important meetings.

The preparation of this program of action in effective form will furnish midweek activity during

this second quarter for all the members of the group. The Committee on Findings should organize the group so that every member serves on one or more subcommittees to aid in making maps, graphs, charts, etc. (see "Committee Work," below). In connection with the meeting at which the program of action is presented to the church an exhibit of this prepared material should be held.

THIRD QUARTER—SERVING OUR COMMUNITY

5. *Carrying out a Christian service project.*—Now that the young people have discovered the needs of the community, when measured by the principles of Christian living, and have recommended to their church a program of action, it is quite appropriate that they should take the lead in putting the program into effect. From among the many things which they have discovered ought to be done, they should select one or more which they can reasonably expect to accomplish within a period of three months. The project or projects chosen should bear a vital relation to the work they have been doing and should not be just any bit of helpfulness. The list of suggestions given later (see "Reference and Source Material," IV and VI) are not intended to be lists from which groups may select a project, but only serve to show what young people can do and have done.

Under some circumstances groups may execute

several such projects. Much will depend upon the size of the group, their resourcefulness, the time available, the facts discovered, etc. It is better, however, that one real and worth-while piece of work be carried through to completion than that several things be taken up superficially.

In addition to the actual training in Christian service which this quarter's work should give your young people, another reason for undertaking a definite enterprise of service as a climax of the year's work lies in the fact of its exemplary effect upon the church as a whole. In fact, it is hardly possible to expect that your young people's group will be able to Christianize the community life unless sooner or later the Christian adults of the community and other like-minded young people's groups come to your aid. No better way of arousing others to accept their share of the task can be suggested than that of a group of young people seriously undertaking to put their program into practice and succeeding with a definite portion of it.

The form of group organization for the work of this quarter cannot even be suggested, for it will depend so largely upon the nature of the project undertaken. Now that the group have learned something of co-operative activity, it is not anticipated that there will be any difficulty at this point. Nor can much be said about a division of energy between the Sunday and midweek sessions other

than that the portions of the project requiring physical activity be carried on during the week and the Sunday meetings be kept for group discussion and worship.

6. *Reviewing the year's work.*—A project of this nature should never be thought of as complete until the group who have carried it through have reviewed their activities and passed judgment upon them.¹ It is therefore suggested that one or more sessions be taken at the close of the year's work for a round-table discussion or testimony meeting of what the experience has meant for your group as a whole and for the members individually. These testimonies should be assembled and shared with the older friends of the church at some of the worship services by having the young people lead the service. The results will be both informing and heartening to old and young.

SPECIFIC GROUP ACTIVITIES, OR SUB-PROJECTS

If a program such as has just been offered is to be carried out by the group, a variety of types or methods of working will be involved, each of which will make a distinct contribution to the character development of the young people engaging in them. These activities are as follows:

¹ See Erwin L. Shaver, *The Project Principle in Religious Education*, pp. 83 ff.

1. *Committee work.*—

a) Committees on Surveys: No arbitrary classification of various phases or aspects of community life can be made. Life is so interwoven that any one phase of it is directly dependent upon some other phase. For convenience, however, we may make certain practical distinctions, and it is upon this basis that it is suggested that your group appoint survey committees as follows:

(1) On the Physical Community: The members of this committee are to study the geography, topography, climate, and other features of the natural environment, together with the physical features which have been made by man such as buildings, bridges, reservoirs, etc., with particular reference to any possible effect upon the Christianization of community life.

(2) On the Health of the Community: The work of this committee is that of making a study of the health facts and conditions, so stated as to give a picture not only of the facts but of the causes underlying them, with suggestions as to the problems to be faced in placing health on a Christian standard.

(3) On the Political and Civic Life of the Community: This study should concern itself with the governmental organization of the life of the people, showing the political divisions, the nature of the government, something of the political his-

tory, the present civic problems and movements for betterment of civic life. All these should be studied in the light of Christian standards and possibilities of improvement.

(4) On the Social Life of the Community: By this is meant not social life in the narrow sense but rather a picture of the social groupings due to race, nationality, wealth, culture, and other factors. The working of these factors both for and against the development of a Christian social life in the community should be discovered, and the implications for a program of action pointed out.

(5) On the Commercial and Industrial Life of the Community: This survey should show the ways in which the members of the community secure their wealth, picturing the nature of the manufacturing and trading establishments, the character of the working conditions, the effects upon the life of the people, and the problems faced when Christian standards are set up.

(6) On the Recreational Life of the Community: The way in which the people take their play as well as the way they work affects the Christian standard of living. Those studying this phase of the community life should find out all the facts possible about the amusements of the people in their midst, the reasons for their establishment and maintenance, and their positive and negative contributions to the making of a better community.

(7) On the Educational Life of the Community: This study should be concerned with the efforts of the community to learn and teach, stressing particularly the organized school system—public, private and parochial—and also education as expressed in such institutions as public museums, libraries, lyceums, etc. The character and quality of all the forces of an educational nature should be measured in the light of the highest Christian standards.

(8) On the Religious Life of the Community: Although we are quite assured that religion has to do with all life, this committee will have to confine its study to the organized efforts of the people to find their relation to each other and to God as expressed in their various types of churches. The important facts about each church, their relations one to another, the contributions and hindrances of the present organization of religious forces when viewed in reference to true Christianity are to be studied and reported upon.

These several committees on survey, after appointment at an early session of the group, should each proceed to prepare a questionnaire survey blank and guide for making the study and report. The survey form should be discussed, revised, and passed upon by the group before the committee begins to work. The survey committees should be making their field studies during the last eight or

nine weeks of the first quarter, while the group as a whole is studying the principles and standards which should govern the life of a Christian community. It is quite likely that considerable help can be obtained by some legitimate form of co-operation with school authorities, both in preparing the forms and making the field study.

Although a study of the facts discovered cannot, of course, be completely made in the light of Christian principles until a fairly clear understanding of these principles has been obtained, it is thought that by the time each survey has been completed at the end of the first quarter (or later in the case of committees reporting farther on in the second quarter's schedule), the most significant portion of each report containing the committee's recommendations for improvement may easily be based upon intelligent convictions. This means that committees should keep on gathering facts, revising estimates of their worth, going back for more data, and keeping their judgment suspended until the group has come to some agreement as to what the Christian standard is with respect to that particular phase of community life.

Each one of these committees should have as a counselor an adult person of experience in the field of life which is being studied. Thus an educator, a city official, a physical director of the Y.M.C.A., and other specialists may be made ex officio mem-

bers of these survey committees. The qualifications demanded in addition to special knowledge are (*a*) that the counselor be a Christian of known standing and (*b*) that he maintain the difficult position of being a helpful adviser without doing all the work of the committee or dominating its thinking.

A word should be said about the organization and presentation of the final report of each survey committee. It should state clearly and briefly (*a*) the facts discovered, (*b*) an evaluation of them in terms of the Christian ideal, and (*c*) a suggested program of action on the part of the Christians of the community and of the young people's group in particular. It is highly desirable that, in addition to a written statement covering these items, various forms of graphic representations be prepared to accompany it. Maps, charts, pictures, models, stereopticon slides (picture and reading), and like methods are suggested. These can be used not only in connection with the report to the young people's group but can be utilized as material for the exhibit to be placed before the church and community later on in the program (see "General Suggestions as to Organization," IV, preceding, and "Preparation of Exhibit Material," following).

b) Committee on Findings: Throughout the entire project a Committee on Findings should be at work. It is suggested that the secretary be the

chairman of this committee and that two or more additional members be added. The leader may act as counselor or adviser to the committee without power to vote. Since this committee's work is quite essential to the successful completion of the project and since considerable work will have to be done by them, it is advisable that those who serve in this capacity should not be asked to do heavy work, if any, in connection with the several surveys.

The general task of the committee is to keep a record of the activities of the group. Such items as the minutes of the meetings, the form of group organization for work, the programs held, and all similar accounts of the development of the project should be included in the committee's record-book. During the first quarter the committee should summarize the thinking of the group with reference to the principles of Christian community life and, by reporting at convenient intervals, make sure that the significant or key points are covered and that the statement finally evolved represents the best thinking of the members.

During the second quarter the main work will be that of leading the group in the discussion and evaluation of the survey reports and then combining the several reports into one final report or program of action to be put before the church and community. It should be recalled that the commit-

tee should be assisted at this point by subcommittees of the group in the preparation of exhibit material (see suggestions following).

The exact nature of the work during the third quarter will depend upon the service project undertaken, but the general task of acting as a critic of the group's action will remain the same. At the conclusion of the project the committee will again lead in reviewing the experiences of the year and assist in sharing them with the church as a whole. If it is thought advisable, the personnel of this Committee on Findings may be changed each quarter.

c) Committee on Worship: This committee should be made responsible for the worship services of the group (see "Worship Services," following).

2. *Meetings for receiving and discussing information.*—

a) The meeting, or meetings, held each Sunday will be in the nature of a group conference or business meeting for the purpose of receiving information from individuals specially chosen, from committee reports, from texts, or from the leader's talks and then discussing it and making plans for further action. In every such meeting the active pursuit of a common group enterprise should be manifest rather than the passive receptance of an interesting talk. The preparation of the survey blanks, the discovery of the principles governing a

Christian community, the setting up of a program of action based on the survey reports, and finally the carrying through of a service project will in turn be the objectives of thought and discussion at the meetings as the year's work progresses.

b) In conducting these conferences a great responsibility rests upon the group leader. It is easier to simply lecture or talk to a group and give them a certain amount of information than to be a democratic and efficient discussion leader. Nor are the results at first apparently so satisfying. But as the members grow in initiative, in sense of responsibility, in co-operativeness, and in a desire to do real serious work, the leader perceives his reward. It requires resourcefulness, patience, and humility to be a good discussion-leader in such a project as is here outlined. Those who would like to develop the art are referred to the books listed under "Reference and Source Material," I.

c) In each meeting some provision should be made for worship. Sometimes the appropriate place will be at the beginning; at other times, at the close; perhaps both at the opening and closing. The essential fact is the necessity that the worship be real, that it grow naturally out of the project and contribute to its development.

d) The order of procedure in one of these conference meetings can only be suggested. One possible order is as follows:

Opening worship.

Report of the Committee on Findings. Discussion of the report.

Report of committee scheduled for the day—e.g., the Committee on Educational Life of the Community—or address of speaker on special topic relating to some phase of the project, or presentation by the leader or committee of the study material for the day, or report of other committees having special tasks in connection with the project.

Questions and discussion by members of the group relative to the committee reports or material presented by speaker or leader.

Leader's comments, criticism, summary, etc.

Suggestions by members or leader as to next steps to be undertaken.

Development of plans for carrying the project forward.

Closing worship.

3. *Services of worship.*—As has been stated above, one of the valuable activities in connection with the project is that of worship. The importance of true worship which has an intimate and natural relation to the other activities of the project is not to be underestimated. The Committee on Worship suggested above will have the tasks of:

a) Caring for the worship at the regular Sunday sessions of the group in the manner indicated above. It is not necessary, and perhaps inadvisable, that the committee take personal charge of these meetings. It would be better to have the services cared for by individual members or commit-

tees so selected that all the members take some responsibility for this helpful activity. It is the place of the Committee on Worship, however, to see that the programs are of the right kind and that the responsibility for each one is fixed.

b) Planning for worship in connection with the meeting at which the program of action agreed upon at the close of the second quarter is presented to the church. This will require the selection of appropriate hymns and scripture passages, the preparation of suitable prayers and other elements of an effective worship program. One possible form of such a service is given below (see "Suggested Programs," B).

c) Planning appropriate worship in connection with the last meeting of the group at which the year's work is reviewed and shared with the older friends of the church. This meeting of a testimony nature can be made especially effective if carefully planned, and should serve as a fitting conclusion to the year's project. Its form and value will, of course, be largely dependent upon what the group has succeeded in accomplishing.

Helpful books on worship are listed under "Reference and Source Material," V.

4. *Service projects*.—While the entire year's program of survey, study, and formulation of a program of action should be motivated by the spirit

of service, the real test comes in the third quarter when the young people themselves undertake, as has been suggested in the plan of action for the year, one or more service projects selected from among the number of things which they have discovered ought to be done to make the community more Christian. This setting of an example of leadership in service is in many respects the most important step in the total year's work, and in its effects may be made a real climax.

The nature, training value, and other suggestions for this type of activity have already been given (see "General Suggestions as to Organization," V). Other help will be found in Sections IV and VI under "Reference and Source Material."

5. *Preparation of exhibit material.*—The exhibit material should have a twofold purpose: (*a*) to make clear the suggestions embodied in the program of action or survey summary and (*b*) to serve as a stimulus to members of the group and others who may see it to begin the improvement of the community. Under "Reference and Source Material" will be found help in deciding upon the charts and other material to be prepared for the exhibit.

SUGGESTED PROGRAMS

A. SCHEDULE OF MEETINGS

FIRST QUARTER

First week

- Sunday morning: Introduction and discussion of suggested project
- Sunday evening: Formation of group plan of action and appointment of committees
- Midweek: Meetings of committees for organization and planning of work

Second week

- Sunday morning: Report of tentative form of survey blank covering "The Physical Community," followed by group suggestions and revision
- Sunday evening: Report of the tentative form of survey blank covering "The Health of the Community," followed by group suggestions and revision
- Midweek: Committee work on survey blanks

Third week

- Sunday morning: Report of tentative form of survey blank covering "The Political and Civic Life of the Community," followed by group suggestions and revision
- Sunday evening: Report of tentative form of survey blank covering "The Social Life of the Community," followed by group suggestions and revision
- Midweek: Committee work on survey blanks

Fourth week

Sunday morning: Report of tentative form of survey blank covering "The Commercial and Industrial Life of the Community," followed by group suggestions and revision.

Sunday evening: Report of tentative form of survey blank covering "The Recreational Life of the Community," followed by group suggestions and revision

Midweek: Committee work on survey blanks

Fifth week

Sunday morning: Report of tentative form of survey blank covering "The Educational Life of the Community," followed by group suggestions and revision

Sunday evening: Report of tentative form of survey blank covering "The Religious and Moral Life of the Community," followed by group suggestions and revision

Midweek: Committee work

Sixth to thirteenth weeks, inclusive

Sunday morning: Presentation and discussion of material in chapters of book or brought to the group in the form of addresses with a view to discovering the principles of a Christian community life

Sunday evening: Discussion of morning topic continued. [NOTE: If desired, topic may be first opened up at evening

sessions and further discussed in smaller group meetings (classes) at the morning sessions]

Midweek: The eight survey committees appointed will make their surveys of the type of community life which has been delegated to them, and organize their findings into a report for later presentation

SECOND QUARTER

Fourteenth week

Sunday morning: Summarizing of the principles of Christian community life

Sunday evening: Report of Committee on Survey of the Physical Community

Midweek: Committee work

Fifteenth week

Sunday morning: Discussion of report of previous Sunday evening

Sunday evening: Report of Committee on Survey of the Health of the Community

Midweek: Committee work

Sixteenth week

Sunday morning: Discussion of report of previous Sunday evening

Sunday evening: Report of Committee on Survey of the Political and Civic Life of the Community

Midweek: Committee work

Seventeenth week

Sunday morning: Discussion of report of previous Sunday evening

Sunday evening: Report of Committee on Survey of
the Social Life of the Community

Midweek: Committee work

Eighteenth week

Sunday morning: Discussion of report of previous Sun-
day evening

Sunday evening: Report of Committee on Survey of
the Commercial and Industrial
Life of the Community

Midweek: Committee work

Nineteenth week

Sunday morning: Discussion of report of previous Sun-
day evening

Sunday evening: Report of Committee on Survey of
the Recreational Life of the Com-
munity

Midweek: Committee work

Twentieth week

Sunday morning: Discussion of report of previous Sun-
day evening

Sunday evening: Report of Committee on Survey of
the Educational Life of the Com-
munity

Midweek: Committee work

Twenty-first week

Sunday morning: Discussion of report of previous Sun-
day evening

Sunday evening: Report of Committee on Survey of
the Religious and Moral Life of
the Community

Midweek: Committee work

Twenty-second week

- Sunday morning: Discussion of report of previous Sunday evening
- Sunday evening: Tentative report by the Committee on Findings on "A Christian Program of Action"
- Midweek: Committee work

Twenty-third to twenty-fifth weeks, inclusive

- Sunday mornings and evenings: Discussion, revision, and final adoption of a definite program of action for the Christian constituency of the community, and the organizing of committee work for setting this before the church at an exhibit and a service of worship
- Midweeks: Committee work on exhibit and worship service

Twenty-sixth week

- Sunday morning: "A Christian Community"—A service of worship in charge of the young people's group [see "Suggested Programs," B]
- Sunday evening: Discussion and selection of specific service project for the group to undertake as example to others and planning for its execution
- Midweek: Exhibit [see foregoing suggestions and "Reference and Source Material," III]

THIRD QUARTER

Twenty-seventh to thirty-eighth weeks, inclusive

Sunday mornings: Planning and discussing service project undertaken as example to others as to how the community may be Christianized

Sunday evenings: Discussion of service project and period of worship appropriate to the particular project being carried on and to the stage which it has reached

Midweeks: Committee work and other activities required by the particular project

Thirty-ninth week

Sunday morning: A service of worship with the church in charge of the young people, the theme of which is taken from the project in which they have been engaged

Sunday evening: A testimony service of the young people's group. Theme: "What Our Project of Christianizing Our Community Has Meant to Me"

B. "A CHRISTIAN COMMUNITY"

(A Service of Worship in Charge of the Young People)

PRELUDE (A medley of such service hymns as "Where Cross the Crowded Ways of Life," "Jesus Calls Us o'er the Tumult," "O Master, Let Me Walk with Thee," "O Jesus, I Have Promised," etc.)

CALL TO WORSHIP

STATEMENT OF THE PURPOSE OF THE SERVICE, by the Leader:

For some months past the young people of our church have been engaged in the enterprise of discovering how our community may be made more Christian. They have surveyed the various fields of its life in the light of what they conceive to be Jesus' ideals for community living. They have found many things which approximate these ideals. But they have also discovered certain shortcomings which must be considered and attended to.

Therefore, they have assembled in the house of God this morning to commune with him about them. They are mindful of the fact that one of the early Christian seers promised us "a new . . . city . . . coming down out of heaven" upon the earth, and they are anxious to colabor with God to bring that heavenly vision to pass in our midst.

As we enter upon this service of worship with their leadership, may we join with them in opening our eyes to see the work to be done and our hearts to receive strength and encouragement from him for whom we do it. Let us put ourselves in touch with God through prayer.

INVOCATION

HYMN: "O Master, Let Me Walk with Thee"

SCRIPTURE: Rev. 21:1-4 and either Matt. 25:31-46 or 5:3-16

SPECIAL MUSIC

PRAYER: "For Our City" (From *Prayers of the Social Awakening* by Rauschenbusch [Pilgrim Press], pp. 136-38)

HYMN: "Where Cross the Crowded Ways of Life"

REPORT OF THE COMMITTEE ON FINDINGS under the theme:

"A Christian Program of Action for Our Community"

PLEDGE, taken by the young people and others in agreement:

As Christians we pledge ourselves to build a more Christian community. We hereby dedicate our resources of

body, of mind, and of spirit to this holy task. We will think earnestly and plan skilfully to see what ought to be done and how best to do it. We will keep our eyes upon the goal and our hearts true to Him who has given us the vision. We will work together in the spirit of brotherly love and with the deepest sympathy for all who are oppressed, in whatsoever way. May God, the Father of us all, help us to bring this act of consecration to its full fruition.

PRAYER: By leader or specially chosen person

HYMN: "O Jesus, I Have Promised"

(COMMUNION SERVICE, if desired)

BENEDICTION

POSTLUDE (Same medley as prelude)

INSURING CHRISTIAN-EDUCATION VALUES

The advantages claimed for such a project course as is here suggested for young people lie in its insistence upon certain principles which conserve character-education values on the Christian level. Most of the statements given below have either been expressed or implied in the foregoing sections of the plan. They are restated here, however, in the belief that they are worth repeating and that the members of the group will be thus helped to keep their objectives clearly in mind.

1. To be true to the project principle, this enterprise must be that of the members of the group. The leader will *lead* but not drive, lest the young people lose interest. They must at all times thor-

oughly feel that they are doing the work. They must sense the pride of ownership and the joy of creation; they must become increasingly enthusiastic about it as they carry it forward; the number and quality of their suggestions should increase; other interests should be relegated to second place in their desire to do this one thing. In committee work, in the group conferences, in handwork, in activities of service, and in worship they should participate freely, thoughtfully, and with eagerness.

2. One point at which this course seeks to remedy the defects of the usual courses for young people is in its emphasis upon action. That is, it insists that the central feature in the process of character development is the habit of acting in the desired way, with the faith that if the will is done, the lesson ("doctrine") will be learned. It is better that the group discover only a few facts about the needs of their community from the Christian standpoint and do something about the situation, than that a vast array of interesting facts be amassed, many chapters of books studied, or a series of interesting addresses be enjoyed. If the group find that the program as outlined here is too extensive and needs shortening, they should be careful not to omit the activity portions. It is better even that the work done (as viewed by adults from the outside) be crude, incomplete, and poorly organized than that the leader and other adults be brought in to

give well-organized talks or that as much ground in the text be covered as is possible. It is the experience of actually doing something which educates—provided, of course, that proper guidance is given.

3. For this reason it is important that the program suggested for the last quarter—the execution of a typical service project as an example of what may be done to Christianize the community—be carried out with due regard to its climactic and significant values for growth in Christian character. Although but few specific suggestions can be given for this phase of the year's program, since it should follow naturally from the local needs discovered, it must not on that account be viewed as of less importance than the experiences of the first two quarters. In fact, it is of far more importance than either or both. It is the fruit of the total year's program. Its execution should leave the young people with the feeling that they have made a real contribution to community life. If this is true, there is little doubt that they will have learned something of the way of Jesus.

4. The spirit of the group should be that of co-operation in a common task. Too long we have had learning on the plane of individual seeking. Now we are coming to see that socialized group activity conserves all that each individual discovers and, by arranging for exchange of ideas and experiences, magnifies the returns many fold. The spirit of the

group should be that of a Christian family, where each member shares with all the others. This common project of working for a better community life will draw the young people together as text study alone cannot do. The leader should see to it that the points at which co-operation are required—as in committee work, in worship, and elsewhere—become real religious experiences in which the joy of working together is emphasized.

5. All this means, of course, that the leader will have no easy task. As has been stated, he will have to be resourceful. He must make adequate advance preparation and be familiar with the plans and materials; he will need to exercise skill in launching the project and in carrying it forward; especially will he need to watch to conserve the educational values. When an experience has been had in the course of the project, it is his opportunity, as did Jesus on many occasions, skilfully to call attention to the lesson it suggests. But, on the other hand, the leader will find that his efforts will be repaid and will become increasingly labors of love.

6. As long as the significant educational values, such as those of pupil participation, learning by doing, making a real contribution to community life, and co-operation in service, are preserved, the group should be free to adapt this plan to meet the needs of their local situation. In fact, it will be valuable only to the extent that this is done. It is not

expected that any two groups making use of these suggestions will carry them out in just the same way. The purpose of this method-guide will have been fulfilled if it sets groups thinking upon their problems and stimulates them to carry through a project with the values emphasized above.

7. In all the program outlined the connection which should be made between the young people and the total life of the church should not be ignored. At every point possible such aid and assistance should be given as will make the young people feel that they are a part of a larger body of Christians and are given adequate recognition for their efforts. At the same time they should also feel that this is their project and that they are primarily responsible for it. If the proper relationship between old and young can be maintained so that a true family spirit prevails, great results, both in church efficiency and in character development, will follow.

8. The group should use care in choosing those adults who are to assist as counselors in the project. They should have in mind those who can contribute the experience needed and who at the same time will be able to keep in the background as the young people carry on the work.

9. The experience which comes to the young people as a result of this project should be of a high level. It should be supremely Christian. It is the

failure of groups of both older and younger people to maintain this note in carrying on service that causes some to speak of the danger of Christianity being replaced by "mere social service." This need not be. Service, and "social service" too, can be truly Christian, provided it is carried on on the plane, not of remedying defects, but of reconstructing society; provided its ideal of reconstruction is nothing less than the ideal kingdom or democracy of God heralded by Jesus; and provided the spirit and companionship of Jesus himself is taken into the service. The service opportunity afforded to a group of Christian young people should be that of participation in an enterprise of so high a character that it could not be matched by any other community agency.

10. This means that a program of worship in connection with the project can scarcely be dispensed with. The group will need the help of such services in carrying on a task of this character. One cannot do the work of pioneering in Kingdom-building unless he worships. Hence worship for the group becomes a most natural expression of their life. A group of young people seeking to Christianize the community will make the most of the devotional phases of the project.

NOTES

This and the following blank pages are left for copies of programs, outlines of individual papers, committee reports, discussion notes, reports of findings, and other relevant material.

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REFERENCE AND SOURCE MATERIAL

In the final analysis the best source material for such a project as this cannot be put in a plan book, for the best source material is everyday experience. The things that are going or ought to go on in one's own community are the answers to the questions which the group will raise. Instead of confining their study to books and magazines or to hearing specialists tell what ought to be done, the most real and impressive experiences of the members will be obtained by first-hand acquaintance with the events that are taking place about them. One cannot put these things on paper; one can only suggest what to do in order to discover them. Hence the directions for making a survey of the facts and conditions in the community, at the same time seeking to discover the ideals which should govern a Christian community and then setting to work to make that type of community a reality.

We must not ignore the fact, however, that there is much experience pertaining to the project which, although not first-hand, is nevertheless valuable. One should know the ideals which God-directed prophets have set up for community life. The Bible and scores of other books tell us what men of all ages down to the very present have

Edwards, R. H., *Christianity and Amusements*. Association Press.

Ellwood, C. A., *Christianity and Social Science*. Macmillan.

Ellwood, C. A., *The Reconstruction of Religion*. Macmillan.

Fleming, D. J., *Whither Bound in Missions*. Association Press.

*Fosdick, H. E., *The Meaning of Service*. Association Press.

Herring and Landis, *The Church and Social Relations*. Pilgrim Press.

*Holt, A. E., *The Bible a Community Book*. Pilgrim Press.

Holt, A. E., *Social Work in the Churches*. Pilgrim Press.

Kresge, E. E., *The Church and the Evercoming Kingdom of God*. Macmillan.

*Myers, A. J. W., *Christian Life in the Community*. Association Press.

*Peabody, F. G., *Jesus Christ and the Social Question*. Grosset and Dunlap.

Rauschenbusch, Walter, *Christianizing the Social Order*. Pilgrim Press.

*Rauschenbusch, Walter, *The Social Principles of Jesus*. Association Press.

Tittle, E. F., *What Must the Church Do To Be Saved*. Abingdon Press.

Ward, H. F., *The New Social Order*. Macmillan.

*Ward and Edwards, *Christianizing Community Life*. Pilgrim Press.

*These books make large use of biblical material.

THE CHURCH AND THE COMMUNITY

Every church should have a constructive and democratic program for serving the social needs, and expressing the social life, of its community, both individually and

through the largest possible cooperation with other agencies for social uplift. This program should have as its objective the permeation of the community with the Christian spirit, and the raising of the community life to Christian standards. This community policy should become a permanent part of the life and activity of the church. But the program itself should be revised and enlarged as the community advances and new needs appear.

To formulate such a program, each church must know the outstanding social needs of its community by a survey of the community. It must, from time to time, review this group of facts, in order to measure the progress of the community and to estimate its own success in putting religion into the community life.

To discover the facts called for by this study, the best workers of the church and of the neighborhood should be brought together and specially trained, in order that when the study is completed, there shall be an effective body of persons to carry out the findings of needs. A section of the study should be assigned to small groups, or individuals, except that in the open country church the preacher had better himself do or carefully direct the work that involves the responsibility of individuals for community conditions. The questions should never be answered by mere opinions. They call for facts, or judgments based on facts which are to be personally observed. Where the information is obtainable from public officials it should also be verified by personal observation. In planning this study, call into council any local trained social service workers; they will be able to offer valuable suggestions.

When the inquiry is finished, the group should be gathered together to study the total results. They should determine the need that calls most urgently for immediate action, and then agree upon a plan to meet that need.

The results of the whole study should be charted whenever possible. These charts may be placed on exhibition for several days, prior to a public meeting called to present the conclusions of the committee. In small towns there should be a community meeting. First the broad results of the inquiry should be presented, and the general policy demanded by them set forth in outline. Then attention should be focussed on that particular need which the committee has selected for immediate action.

The motto should be: "Take one thing at a time and concentrate on it until results are secured."—A. E. HOLT, *Social Work in the Churches*, pp. 75-76. Copyright by the Pilgrim Press. Used by permission.

It has long been the custom, when making missionary maps, to paint the sending countries white and the receiving countries black. In recent years, however, we have been startled into the realization that the West is part of the non-Christian world and that there is no sharp division into lands that are white and those that are black—unless, indeed, the West is of a deeper black because it has had access to Christ so long.

We have to acknowledge that our western valuations are largely un-Christian. In current thought success is measured in terms of money, property, and material power. The commercial motive dominates the values in recreation and play, tending to lower them to the level of passion and satiation of the senses. Scientific invention and discoveries are often used as a means of selfish gain. The bitterness of class struggles proves that the Spirit has not been permitted to yield the fruits of love, joy, peace. The glaring contrasts of luxury and squalor are quite incompatible with the teachings and spirit of the Carpenter of Nazareth. Western Christendom shows itself most apostate in the sphere of international

relations, where governments are managed to buttress selfish national privilege and the material power of a special few. After fifteen hundred years or so of Christianity one would have supposed that the nations of the West would at least be able to live in decent friendliness with one another. But we find even yet it is only a daring minority among Christians who are willing to outlaw war as a thoroughly repudiated method of settling disputes between nations.

The West must take its place as part of the non-Christian world even on the basis of ignorance of Christianity. The great majority of our population do not understand our faith. In Britain the Army and Religion Inquiry showed how little grasp of formal Christian teaching great masses of Great Britain's population have. Similar results came from a study of American troops. . . .

We find an experienced missionary lecturer acknowledging to his Indian audience that "except in individual lives here and there, the meaning of the incarnation of Christ has hardly been comprehended in the West, much less lived up to." The head of one of the great missions in India recently gave it as his judgment that America needs the gospel of Christ as much as does India; that our ideals are as much athwart the mind of Christ as are those of the simple villagers of Hindustan. Over and over again, when meeting the informed criticisms of non-Christian students abroad, I have had to acknowledge that America is not yet Christian; it is only trying to become Christian. . . .

Listen to these recent comments by foreign students in America. One who had been here seven months remarked: "Christianity no doubt is good, but it is not easy to find a Christian. Of what use is it to boast of one's religion if religious ideals are not embodied in the lives of the majority of its followers?" Another who had been in a state college for fifteen months said: "I know only two or three men here

whom I would call Christians." A Chinese student summed up our land as follows: "A Christian country full of pagans—out-and-out heathen." A Hindu, three years resident in America, said that "here and there is an occasional flicker of the true Christian spirit, but America's young people are mostly un-Christian."

Our own students are beginning to realize the implications of this inclusion of the West in the non-Christian world. Even candidates for foreign service ask whether it is not pharisaic for so-called Christian nations to send forth missionaries. They are confused about the sanctions under which we carry on missions, in view of the failures of western civilization.

Several results follow at once from the realization that the West is part of the non-Christian world. It has made necessary a sharp *distinction between western civilization and Christianity*.

As long as Christianity is confused with western civilization and Americanism, enthusiastic nationals will inevitably fear missions, for the combination does imperil much that they prize in their civilizations. One of India's greatest statesmen once said, "Your Jesus is hopelessly handicapped by His connection with the West."

In fact a still more incisive distinction has to be made, and that is between Christ and Christianity. In fact, we have to face the fact that our Christianity is not Christian. Perhaps, if Jesus were here, he would hesitate to have His name used in connection with some of the things now called "Christian." More and more, effective missionaries have to discriminate between the principles and life of Jesus Christ, and the trappings and connotations of western Christianity; have to substitute the religion of Jesus for Christianity, and call men to join Christ if they cannot join the church.

Mahatma Gandhi had two pictures on his walls in South

Africa: one of Christ washing the disciples' feet; the other, the crucifixion—service and sacrifice. He openly says that he caught his emphasis from the Sermon on the Mount. He declares that the principles of Jesus should be regulative, not only for the individual, but for nations. One of the most influential and respected missionaries in India recently said: "Gandhi has done more to hold up Christ than all the missionaries of the past hundred years." And yet there is no indication that Gandhi expects to accept Christianity in any western sense of the term. . . .

In the third place, we recognize that conditions in the West demand an indubitable and pervasive humility on the part of Christians and that a deep sense of national and racial repentance should accompany any further missionary work that we do. We have been too self-righteous. We have hardly realized how deficient our own civilization has been. But we now humbly recognize that our democracy has not gone very far, our political rectitude has not risen very high, and that even the Church has failed to manifest the spirit and the power of Christ. The war and social mal-adjustments have revealed appalling depths of selfishness and corruption in so-called Christian countries. It behooves us to walk humbly with our God and our brother peoples. Since our own action is not truly Christian, let us approach other peoples in no condescending attitude, but in the spirit of sincere penitence. Jesus is still saying, "Why call ye me, Lord, Lord, and do not the things which I say?"—DANIEL J. FLEMING, *Whither Bound in Missions*, pp. 47-64. Association Press.

The group should secure and study the *Statement of Social Ideals* adopted by the National Council of Congregational Churches of the United

States, October 25, 1925. Copies may be secured from the Commission on Social Relations, Room 506, 14 Beacon Street, Boston, Massachusetts, (\$0.05 each). Write also to the social service agencies of other denominations for copies of their social creeds.

And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no more. And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and be their God: and he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away.—Rev. 21:1-4.

III. MAKING THE SURVEY AND PRESENTING THE FACTS

The average group of young people will not be in a position to make such an extensive survey that any intensive study of the method will be required. There are a number of books taking up the question in detail with which the group's counselor and other advisers should acquaint themselves (see *The Social Survey* [a bibliography], Russell Sage Foundation). For the present purposes, however, it is quite sufficient to study and use such brief but exceedingly suggestive paper-bound books as the fol-

lowing. They are relatively inexpensive and the group could well afford to have all of them in its library. Most of them have excellent suggestive questions, grouped under various headings, which will aid committees preparing survey blanks and making studies of community life. Definite suggestions for exhibit charts are also given.

Aronovici, Carol, *Knowing One's Community*. American Unitarian Association, 16 Beacon Street, Boston, Massachusetts. \$0.05.

Byington, Margaret F., *What Social Workers Should Know about Their Own Communities*. Russell Sage Foundation, New York City. \$0.25.

Commission on the Church and Social Service, *What Every Church Should Know about Its Community*. Federal Council of Churches of Christ in America, 105 East 22 Street, New York City. \$0.10.

Hale, J. F., *Who Is My Neighbor in Cleveland?* Welfare Federation of Cleveland, Ohio. \$0.15.

Harrison, Shelby, *Community Action through Surveys*. Russell Sage Foundation, New York City. \$0.10.

Holt, Arthur E., *Social Work in the Churches*, chap. viii. The Pilgrim Press, 14 Beacon Street, Boston, Massachusetts. \$0.40.

Home Missions Council, *A Christian Code for the City*. The Presbyterian Church in the U.S.A., 156 Fifth Avenue, New York City. \$0.10.

The experiences which several groups of young people have had in conducting various study surveys is given in Section VI following.

IV. SUGGESTIONS FOR SERVICE PROJECTS

As has been suggested in the foregoing plan, the service project should be such that it is a natural outcome of the experiences of the survey portion of the program. But because there are in every community so many things that need to be done, and in order to give the members some insight into the service possibilities as they begin their work, this section contains some helps in the selection of service enterprises. A few books containing lists of service projects are first given; then follows a list specially prepared by the author; and lastly there are reprinted from *Human Service* (a bulletin of the United Charities of Chicago), issue of February, 1925, some suggestions as to possible Christian service projects in the field of family social work for Sunday-school and church groups.

Hutchins, William N., *Graded Social Service in the Sunday School*. University of Chicago Press.

Lobingier, J. Leslie, *Projects in World-Friendship*. University of Chicago Press.

Shaver, Erwin L., *The Project Principle in Religious Education*. University of Chicago Press.

Towner, Milton, *One Hundred Projects for the Church School*. Doran.

COMMUNITY SERVICE PROJECTS

Making a model of a Christian community (city, town, village, open country) for purposes of arousing others to action

- Starting a campaign for some physical improvement, as the elimination of a grade crossing, removal of billboards, creation of a park, or erection of a needed public building
- Beautifying and otherwise improving the church or church grounds as an example to other agencies in the community
- Conducting a clean-up campaign with the particular objective of sanitation and health
- Establishing a day nursery, a playground for children, a health clinic, paying for a visiting nurse, etc.
- Conducting a safety-first campaign, stressing not only the importance of carefulness on the part of individuals but also of removing physical obstacles to safety
- Getting the Christian voters to vote as they pray in some special issue involving Christian standards [see VI, following]
- Carrying through a law-enforcement campaign
- Showing recognition to public officials who have done especially meritorious service for the community
- Planning and carrying through a Christian observance of some national holiday, as the Fourth of July, Memorial Day, or Armistice Day
- Arranging in various ways for a public understanding and appreciation of the positive contributions made to the community life by those of foreign nationality
- Planning and carrying out a welcome service for new citizens in the name of the churches of the community
- Counteracting unfair and un-Christian propaganda which makes for unneighborliness in the community
- Working for legislation and law enforcement protecting women and children laborers
- Conducting an anti-profiteering campaign

Planning and carrying out a Christian observance of Labor Sunday

Carrying on an industrial-relations forum

Providing better recreation facilities for young people

Teaching the younger children of the community to play happily, healthily, and fairly

Conducting a better-movies campaign

Establishing a summer camp for boys and girls

Raising the standard of the newspapers and magazines distributed in the community

Carrying on a get-an-education campaign

Raising a fund for a scholarship to provide higher education for a worthy student from the community

Establishing a Christian lyceum or chautauqua in the community

Working for necessary federation, union, or co-operation of churches and other religious forces within the community

Arranging for the transportation of children and old people to and from church (Christianizing the automobile)

Promoting a daily vacation church school or week-day religious education program

Arranging for a community Christmas celebration, including a community tree, carol singing by young people's choirs, presents to the needy, and other features

A. Projects involving services for designated family groups.

All family projects will be worked out in co-operation with the Family Social Work Department, through the Superintendents in charge of each district office and the family case workers assigned to the given family situation. The problems involved in these family situations are so different, that each project must be developed and carried out to meet a concrete family situa-

tion. The families under care represent nearly all the racial and national groups in the city.

I. Co-operation in plans for securing necessary community social adjustments for family under care.

a) Such projects may include:

- (1) Provision for fuller and freer participation in various forms of group and community activities.
- (2) Special provision for recreation and other social and religious group relations in the community.
- (3) Provision for family summer outing or vacations under constructive and helpful influences.

II. Assistance in carrying out plans for the closer integration and development of unity in families under care.

- a) Projects in this area may involve assistance in meeting family budgets in such items as food, clothing, furniture, bed clothes, rents, etc.
- b) Projects may include assistance in moving to better neighborhood, better housing and securing family reorganization on sound health basis.

III. Collaboration in developing and bringing to fruition plans for the fullest development of the personalities of definite members of families under care.

a) Projects in this area may include:

- (1) Making possible special medical treatments to remove physical handicaps.
- (2) Provision of scholarships for bright older children who would otherwise have to enter blind-alley jobs as soon as the law permitted.

- (3) Providing memberships for equipment and participation in character building groups, such as Boy Scouts, Girl Scouts, Y.M.C.A., Y.W.C.A. Settlement Clubs, etc.
- (4) Making possible participation in Religious Education groups upon a thoroughly self respecting basis.

B. Projects involving services to disadvantaged social types.

These projects will be developed under special departments dealing with the matters in question, such as Home Economics, Summer Outing and Legal Aid Departments. All inquiries should be directed to the Department of Church Co-operation, 308 N. Michigan Avenue, State 7160. They involve less intimate social contact than family projects and are more usable among younger children and with larger groups.

a) Providing milk for undernourished children.

- (1) This project is especially desirable for groups of beginners and primary children, among whom closer contacts with family situations is not so desirable. Special attractive literature has been developed to assist the children to visualize their project. (Samples will be sent upon request.) The Home Economics Department has hundreds of such children under care in weighing and examining clinics.

b) Supplementing the clothing supplies of children improperly and inadequately clad.

- (1) Provision of new shoes for children of all ages. This project is especially attractive to groups of Junior age children.

- (2) Making up outfits of new clothing for children from one to six years of age. This type of project appeals especially to groups of girls who can be set to making many of the articles needed.
- C. Making possible summer outings in camp and country for children whose physical condition requires such a change.
 - a) Thousands of such children are sent to the country each summer by the Summer Outing Department at the cost of \$2.00 for each child per outing through the co-operation of kindly disposed friends who open their homes to these children. Religious Education groups can develop a project to raise money to send a certain number of children, or may be able even to open their own homes to such children and so provide the entire outing.
 - b) The United Charities operates Camp Algonquin on the Fox River for mothers and children. Some groups could develop projects to give mothers with small children a vacation here for two weeks. Other groups could plan to give a designated child who was greatly under-weight and under-nourished an outing for a month or more in this camp.
- D. Assistance in securing social justice for immigrant types and others who do not understand our laws and have no means of defending themselves against designing and heartless exploiters.
 - a) This type of project is especially desirable for young people's classes or adult Bible classes. The Legal Aid Department handles hundreds

of cases every year in which they would be able to utilize the social co-operation of such groups in protecting and assisting people who otherwise would never be able to secure justice.¹

V. MATERIAL FOR WORSHIP SERVICES

In planning the worship services which should be a natural part of such a project as this, prayers and scripture selections will be found in the books in Section II above which are starred (*). The following hymnals, in addition to containing hymns which young people like to sing and which are suitable to the theme of the project, contain thoughtful and reverential programs of worship. These programs and the other materials provided for worship should be viewed, however, rather as sources than as fixed programs.

Buck, Florence, *The Beacon Hymnal*. Beacon Press.

Gibson, H. W., *Services of Worship for Boys*. Association Press.

Hartshorne, Hugh, *The Book of Worship for the Church School*. Scribner's.

Mattoon and Bragdon, *Services for the Open*. Century Co.

Smith, H. Augustine, *The Hymnal for American Youth*. Century Co.

Winchester and Conant, *Worship and Song*. Pilgrim Press.
The Community Hymnal. Century Co.

¹ *Human Service*, p. 3, Secs. A, B, C, D.

VI. THE EXPERIENCE OF OTHER GROUPS

As a matter of encouragement to the groups of young people who undertake such a project as "Christianizing Our Community," it may be said that others have prepared the way. While for the most part the task of a complete and extensive survey has been thought of as a work for adults only, nevertheless young people have made very definite steps in this direction and, from the present evidences of a Christian youth movement, are likely to go much farther. A reading of such a realistic story of the actual transformation of a community as Richard Morse's *Fear God in Your Own Village* (Henry Holt) will give heart to any group which may need convincing that it can be done. Scores of churches, working independently or in co-operation with others, have made such surveys. A typical community study is that of the parish of the Clinton Avenue Congregational Church of Brooklyn, New York. A reading of this report will give one an idea of what a church may discover by carefully surveying its parish.

The following account by Miss Anna E. May of the Social Service Department of the Congregational Education Society tells of the experiences of a group of young women who took the matter of a Christian survey of their community seriously:

It all started during one of the "Vice Squad's" periodic "clean-ups" of the dance halls of the city. There was much

discussion in clubs and churches as to the advisability of closing down the halls altogether. A city ordinance to that effect had been proposed.

But where could young people go for their recreation? The members of the Worthwhile Class decided to find out. They planned a survey which should take account of the following items:

1. Number of dance halls in the town.
2. Number of parks, playgrounds and swimming pools.
3. Number of movies, pool rooms and other places of commercial amusement.
4. Number of churches:
 - a) Number equipped with gymnasias, swimming pools, tennis courts or in any manner providing for the recreation of their young people.
5. The facilities for recreation offered by the Y.M.C.A. and the Y.W.C.A.

The results were most enlightening. In comparison with the eight public dance halls, all of which had more or less questionable supervision, there were three churches out of a group of forty which made some provision for recreation other than the traditional "Church Social." In comparison with the three third-rate dance halls for colored people there was one park, inaccessible and neglected.

Many other interesting facts about the whole community were discovered for the first time by this group. Believing that their observations and the facts gathered should be used to some purpose in the community, a series of charts was planned and assignments made to different committees for completion. The committees were to secure help from any available source in the presentation of their research.

In the end there was a display of charts which aroused wide interest. The facts presented were accurate. Their presentation was novel and vivid. The services of many outside the class had been enlisted in their preparation, includ-

ing clerks from the Chamber of Commerce, drawing teachers from the public schools, boys in the Manual Training Department at the high school, and others.

One would not want to overrate the influence of this project, but it did arouse discussion and interest in the community, and perhaps played a part in the general movement for the bettering of conditions of recreation. As far as the class itself is concerned, the members were awakened to a sense of their obligation for the promotion of a more wholesome social life for the young people of the community. There was created an interest in every phase of community welfare which has continued through the years.

A similar study of the positive and negative forces of the community was made by a group of young people in Auburn, New York. A young people's society in a small town near Chicago discovered a vast amount of cheating in their own high school and set to work to stop it. For some months they discussed it in their society meetings, and not only discussed it but laid out a program of action which finally resulted in stamping out such practices from their school life. Another class of young women in a suburban church spent a year studying about Christian ideals for their community and how they might help in translating the gospel into social terms. They not only studied but practiced by doing real charity work under the guidance of their teacher, who was an expert charity worker. Many a "Hi-Y" group has dominated the high-

school life with Christian ideals because it believed in putting religion into practice in everyday life.

The following community-service project is described by Ivan S. Nowlan, general secretary of the Massachusetts Sunday-School Council, in a report included in Part II of *The Project Principle in Religious Education* (by E. L. Shaver, University of Chicago Press, publishers):

The young people's department of a large church in a residential section of the city of Chicago conceived the idea of a concerted effort on the part of all young people's groups of a given ward toward the securing of legislation and the election of city officers who would stand for law enforcement, temperance legislation, and civic housecleaning.

The matter was thoroughly discussed in a series of department sessions, made up of the young men's and young women's classes. The problems of organization for the task, the objective to be accomplished, and the methods of accomplishing it were all considered. Representatives were appointed to meet with representatives of other young people's departments of the several churches.

These representative committees carried the project back to their respective young people's groups and after a study of the problem by all the churches, plans were made to carry out the enterprise.

A certain number of precincts within the ward served by the co-operating churches were districted for the several co-operating groups. Each young people's department was assigned a section. They then organized themselves to study the church membership of the assigned territory. This involved a study of the membership of all the co-operating churches. The young people went out two-and-two in their

visitation campaign, going usually in pairs that represented different political parties. Their aim was to put party politics in the background and appeal to the voting church membership of the territory to vote at the primaries for men who would stand for law enforcement, temperance, and civic housecleaning.

Going two-and-two, representing different parties, one of the team was prepared to speak in the interests of the party represented in the home visited and both co-operated in urging the bringing out of the best persons as candidates for office.

In addition to a study of the church rolls, the teams were obliged to study carefully the voters' lists and to see where persons were not listed who should be. Attention was given to interesting the Christian citizens in the elections. The territory was completely canvassed, pledges secured, and a great deal of enthusiasm generated for voting as Christians.

The result of the campaign was that the community was actually awakened by the young people to a realization of the significance of the impending elections, and foundations were laid for civic housecleaning. The young people, of course, stuck by their task right through the elections. It is to be noted throughout that the canvass was not made on party lines, but to secure the finest type of nominees for the parties represented and to keep in the forefront certain civic legislation that was urgently needed.

It is evident that in addition to interesting older citizens in their Christian civic duties, these young people received a very definite training in Christian citizenship through this project. The several experiences connected with it not only opened their eyes to many facts, but resulted in new attitudes and specific habits of acting as good citizens.

Another type of community survey and resulting service activities by young people is described by Miss Gloria Diener, assistant in research for the International Council of Religious Education:

In a church of three thousand members located in a city of 150,000 people, the Service Committees of the various Christian Endeavor Societies met together to plan the service activities for the season. They soon discovered that in order to plan any constructive work in an intelligent manner they must first know something of the conditions of their community. Consequently a Service Survey of the city was planned.

Information blanks were made out and the following statement was mimeographed on a small card:

"BY LOVE SERVE"

The young people of the First Presbyterian Church

Wish to be of service to this community.

If they can help you in your work

Please phone Walnut 6640.

The first Sunday evening of the time set for the survey, the plan was presented in each of the societies and volunteers were called for to serve as commissioners on the survey.

These commissioners were then called together and the definite plans for action were placed before them. A list of all the organizations of the city doing any thing in the way of definite service and charity work was presented and these were assigned to the commissioners for their visits. As a rule two young people planned to go together to an organization. This meeting was closed with a brief devotional and consecration service.

In all cases the commissioners were received cordially and the following information was secured:

Actual work the organization was doing
Kind of work it considered most necessary in the city
Amount of money spent by that organization within a year
Number of people helped
Method of discovering people who need help
And finally, the thing in which the young people were most
interested, suggestions for work that they as Christian
young people might do

Since all charity funds are cared for in the annual drive for the Community Chest Fund, it was plain that they were interested in gifts of personal service rather than money. After a brief interview they left a card so that they might be called for service at any time. In some cases calls for immediate help were made and in many cases suggestions for later service were given.

Only a few of the things which the young people did as a result of this survey can be mentioned here. One young woman, a teacher in one of the city schools, found children in her school room without proper clothing to wear and she immediately appealed to her society to help her provide suitable clothing for them. Each Wednesday evening, after the Church Night service, members of this particular group met in one of the rooms of the church to sew. Old coats were cut down and made over, dresses were made, hose were mended and soon this family was helped in a very real way. It was soon discovered that the young men could help even with the sewing for we must admit that the hose they darned were about as good as those the girls did.

One of the Orphan Homes did not have enough covers for the beds. They were able to supply the material for comforts, but they could not pay to have them made. Comfort tackings soon became a part of the evening's work on Church Night and the Home soon had a sufficient supply of bedding. One little girl at one of the Orphan Homes was very much interested in music but there was not money

available for her music lessons. It so happened that one of the girls in the young people's society was a music teacher and she volunteered to give the girl lessons free of charge.

In the hospitals people were found who needed, more than anything else, some one to visit them and cheer them up. This was also true of people in the County Home and the Old Soldiers' Home. One society adopted an invalid and helped to bring cheer into her life through visits to her home. Of course the usual Thanksgiving and Christmas baskets were sent to families whose names were secured through the Community Chest organization.

These various service activities led to a greater interest in their own church and as a result at least once a month the members of the Service Committee of one of the societies went to the pastor to ask him for work to be done. There was always something for them to do; possibly it was a call on a sick person, an invalid or an aged man or woman. Sometimes it was addressing and mailing letters. One afternoon a group of them added the telephone numbers of the entire church membership to the records in the church office. This same society sent a Christmas box to a missionary in the Philippine Islands which contained 110 gifts.

These are only a few of the many things that were done. There was no definite conclusion of the enterprise for it was realized that this kind of work must be continued. A report of the undertaking and the work done was made to the Council but the service work is still being carried on.

With this as a beginning, they decided that they would like to give the Christmas program. The Religious Education Committee finally gave their consent rather reluctantly with the understanding that they would not bear the expense. The pageant which they decided to give, "The Light of the World," by H. Augustine Smith, required a great many costumes but they found they could secure the entire set for

about \$125. They were not to be discouraged, altho they didn't have a cent of money with which to start, but set about planning a Dad and Daughter Banquet. The banquet was the first of its kind ever given in the city and four hundred dads and daughters of the church attended. The banquet in itself was a great success and the money gave the young people a start toward the necessary amount.

With this and the regular Sunday evening offering which was received the night of the pageant, they were able to pay for their costumes and were very happy to give about \$15 as a gift to the Session of the church. Although it was a stormy night, 2,000 persons witnessed what they said was the best pageant ever produced in the city.

These two events did a great deal in gaining the confidence of the adults, the lack of which had been a drawback for some time. The young people of that church are learning the joy of serving the Master through their church and their community.

NOTES

Additional references and source material may be put on these pages.

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